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## THE CORRESPONDENCE OF THOMAS GRAY.\*

GRAY has taken his place in the temple of fame, in spite of the critics, both contemporary and of later date. His poems, which were at the time of their publication received with indifference and presently assailed with all kinds of critical objections, have fixed themselves immoveably in the minds of his countrymen. Putting Shakespeare and Milton aside, there is not an English poet more frequently quoted or alluded to than Gray; and this fact, considering the very small number of his lines, is a remarkable proof of popular estimation. He was entitled to hold criticism very cheap, and to think (as he did) "even a bad verse as good a thing, or better, than the best observation that ever was made upon it."

The volume to which we desire to call our readers' attention contains some striking illustrations of the blindness of public opinion, in the first instance, to Gray's merits. Writing to Hurd, soon after the publication of some of his Odes, Gray says,

"As your acquaintance in the University (you say) do me the honour to admire, it would be ungenerous in me not to give them notice that they are doing a very unfashionable thing, for all people of condition are agreed not to admire, nor even to understand: one very great man, writing to an acquaintance of his and mine, says that he had read them seven or eight times, and that now, when he next sees him, he shall not have above thirty questions to ask. Another, a peer, believes that the last stanza of the Second Ode relates to King Charles the First and Oliver Cromwell. Even my friends tell me they do not succeed, and write me moving topics of consolation on that head; in short, I have heard of nobody but a player and a doctor of divinity† that profess their esteem for them. Oh yes! a lady of quality, a friend of Mason's, who is a great reader. She knew there was a compliment to Dryden, but never suspected there was anything said about Shakspeare or Milton, till it was explained to her; and wishes that there had been titles prefixed to tell what they were about."—Pp. 94, 95.

To his friend Mason he writes soon after,

"I would not have put another note to save the souls of all the owls

\* The Correspondence of Thomas Gray and William Mason; to which are added some Letters addressed by Gray to the Rev. James Brown, D.D., Master of Pembroke College, Cambridge. With Notes and Illustrations by the Rev. John Mitford, Vicar of Benhall. 8vo. Pp. 488. Bentley. 1853.

† "Garrick and Dr. Warburton. Garrick wrote some verses in their praise.

in London. It is extremely well as it is—nobody understands me, and I am perfectly satisfied. Even the Critical Review (Mr. Franklin, I am told), that is rapt and surprised and shudders at me, yet mistakes the *Æolian* lyre for the harp of *Æolus*, which, indeed, as he observes, is a very bad instrument to dance to. If you hear anything (though it is not very likely, for I know my day is over), you will tell me. Lord Lyttelton and Mr. Shenstone admire me, but wish I had been a little clearer. Mr. (Palmyra) Wood owns himself disappointed in his expectations. Your enemy, Dr. Brown, says I am the best thing in the language. Mr. Fox, supposing the Bard sung his song but once over, does not wonder if Edward the First did not understand him. This last criticism is rather unhappy, for though it had been sung a hundred times under his window, it was absolutely impossible King Edward should understand him; but that is no reason for Mr. Fox, who lives almost 500 years after him. It is very well; the next thing I print shall be in Welch,—that's all."—Pp. 99, 100.

It must be mentioned to Horace Walpole's credit, that he perceived the "amazing" merit of these Odes,—the first production of the press of Strawberry Hill, "a very honourable opening,"—and said of them, "They are Greek, they are Pindaric, they are sublime!" He vainly strove, indeed, to induce Gray to diminish the obscurity complained of, by the addition of more notes. The poet said, perhaps more tersely than truly, "Whatever wants to be explained, don't deserve to be." Applied to wit, this *dictum* is undeniable; it must flash upon the mind with the rapidity of lightning, and will no more bear the tedious process of explanation, than lightning will submit to the chemist's analysis. But there are in all great poets passages which contain remote and mysterious allusions, which add greatly to the reader's pleasure when brought to light by intelligent criticism. Shenstone proved himself a better critic than he was a poet, when he said that Gray "possessed a poetical vein fraught with the noblest and sublimest images, and a mind fraught with the more masculine parts of learning." In these wise and timely words is well expressed what is now the all but universal estimate of Gray's poetical genius. How different are they from the frigid, carping words of Dr. Johnson, in his Life of the poet, a performance in which he coldly does justice to the character of the man, but is harshly unjust to the poet.

These remarks are not otherwise than *apropos* to the volume before us. The letters now for the first time published by Mr. Mitford were known to Gray's literary executor and biographer, Mason (a large proportion of them, indeed, were addressed to him); but he made his selections timidly and guardedly, knowing that Gray was not generally understood or appreciated. On this point Mr. Mitford speaks in his Preface with equal candour and force:

"It may perhaps be asked, why a narrative containing a more complete account of the circumstances of Gray's life, which would have



included also a fuller mention of his friends, did not appear in Mason's *Memoirs*—a work that has formed the foundation of all subsequent biographies. That volume, which was dedicated by a grateful hand to the memory of his illustrious friend, and which has been ever esteemed a model of elegant composition and structure, was made with great and careful consideration of the duty to be performed, and with an unusual delicacy in the selection of the materials; and this was deemed requisite at the time, which followed so closely on Gray's death. Notwithstanding the general brightness of the poet's reputation, and the consent of the 'chosen few' in the admission of his superior genius, the *Elegy* was in truth the only one of his poems that was universally popular." \* \* "Mason, therefore, was careful in the additions he made to what already had appeared, and did not even dare to present that beautiful torso or fragment alluded to in the note without repairing and completing it with his own hands. While to enlarge the circle of personal anecdote, and to admit the public with open confidence into a more intimate knowledge of Gray's private life and habits of intercourse, Mason would have considered as almost treacherous to his friend, as it was also directly opposed to his own temper and conduct, which was, to all but his intimate friends, cold and reserved, and not without a disposition to form austere and perhaps unfavourable judgments of others.

"Vigilantly to guard Gray's memory from any attack upon it, nor by imprudent or incautious admissions of his own to afford ground for critical animadversion or envious cavil, was his object. For this he kept some poetical pieces in reserve; for this he used the large epistolary stores, placed from various quarters in his hands, with a severe oeconomy of selection; and, with this in view, he abridged and transposed the letters he did publish so, that scarcely one is entire or unaltered. Yet that Mason performed his work of love in the best manner it could have been done, must be acknowledged; and into no other hands could it have been with such safety entrusted, for there were then difficulties in more freely opening the volume of private life. Within the walls of the university and without, there were private jealousies and personal animosities that might have been awakened; and in one or two instances, where Mason has seemed to break through his usual chain of reserve, I question whether he was not incited by the dislike which he himself felt for the persons held up to ridicule and contempt by his friend."—Pp. ix—xiv.

As a letter-writer, Gray possessed qualifications which ensured excellence. His learning, taste and humour are obvious qualifications. He was too much of the gentleman ever to allow his learning to betray him into pedantry. He was not a general admirer, but he was a fast friend; the channel in which his kind feelings ran was the deeper from their not being divided into many streams. He was not blind to the follies even of friends; and nowhere is the force of good-natured ridicule, which strikes the folly but spares the friend, better shewn than in Gray's letters. The tinge of melancholy in his character, inherited from his father, was not abated by a life of celibacy and comparative seclusion. It served, however, to give individuality to his views and expressions. To him, as to Cowper, letter-writing was a useful

exercise of both body and mind; and both probably seized the pen, and wielded it with most power, when the clouds of dejection were dispersing and sunshine was returning to the mind. Gray was a very calm spectator of life and the world. He was little moved by the passions which swayed those around him. For money he cared little, yet made a prudent and often very charitable use of what little he had. Ambition did not sway him. Hence he stopped abruptly in the study of the law; and, though gifted with stores of learning beyond most even of distinguished University men, he turned it to little account, not even reading lectures after his appointment to a Professor's chair. It is true the appointment came near the close of life, and when his powers were enfeebled by disease. Had he received this post earlier, at the time when, at the earnest instigation of friends, he solicited it from Lord Bute, the result might have been different. That Minister served his master with characteristic zeal, in refusing the chair to the man of learning and genius *who was a Whig*, and bestowing it on a Mr. Bocket, whose sole distinction it was that he had been tutor to a Cumberland Baronet, Sir James Lowther, whose ideas were in their little range as despotic and barbarous as those of the Emperor Nicholas now are.

Gray's residence at Cambridge is a singular part of his history, considering his aversion to the place, or rather to most of the inmates of the University. It was a feeling which sprung up during his early residence in Peterhouse, and remained with him to the close of his life. Writing to West in 1736, he expressed this feeling strongly:

"You must know that I do not take degrees, and after this term shall have nothing more of College impertinences to undergo, which I trust will be some pleasure to you, as it is a great one to me. I have endured lectures daily and hourly since I came last, supported by the hopes of being shortly at full liberty to give up myself to my friends and classical companions, who, poor souls! though I see them fallen into great contempt with most people here, yet I cannot help sticking to them, and out of a spirit of obstinacy (I think) love them the better for it; and indeed what can I do else? Must I plunge into metaphysics? Alas! I cannot see in the dark; nature has not furnished me with the optics of a cat. Must I pore upon mathematics? Alas! I cannot see in too much light; I am no eagle. It is very possible that two and two make four, but I would not give four farthings to demonstrate this ever so clearly; and if these be the profits of life, give me the amusements of it. The people I behold all around me, it seems, know all this and more; and yet I do not know one of them who inspires me with any ambition of being like him. Surely it was of this place, now Cambridge, but formerly known by the name of Babylon, that the prophet spoke when he said, 'The wild beasts of the desert shall dwell there, and their houses shall be full of doleful creatures, and owls shall build there, and satyrs shall dance there; the forts and towers shall be a den for ever, a joy of wild asses; there shall the great owl make her nest, and lay and



hatch and gather under her shadow; it shall be a court of dragons; the screech-owl also shall rest there, and find for herself a place of rest.' You see here is a pretty collection of desolate animals, which is verified in this town to a tittle, and perhaps it may also allude to your habitation (Oxford), for you know all types may be taken by abundance of handles; however, I defy your owls to match mine."

He was accustomed to describe the University as a charming place of residence *when empty*. Indolence, deep drinking and Jacobite politics, were the characteristics during the first half of the eighteenth century of the Fellows of Cambridge, and with none of these tastes had he any sympathy. His retired manners and occasional eccentricity kept his neighbours at the University aloof. We find him deploring the death of Dr. Middleton, as that event deprived him of the only house of call he had in Cambridge where he could enjoy lettered talk. At Peterhouse he was ill-used; his quiet intentionally disturbed by the unbecoming and riotous manners of certain youths of fortune who lived on the same staircase, and slight heed was taken of the complaint which he lodged with the head of the house. He transferred his residence to Pembroke Hall. He treated this little era in his life very coolly, only saying that "he had left his lodgings because the rooms were noisy and the people of the house uncivil." Mason accounts for his continuing at Cambridge by his narrow circumstances and the necessity of being near libraries. Mr. Mitford attempts, not very successfully nor with due regard to the facts of the case, an apology for the indifference to Gray shewn by his University:

"The university in which Gray resided so large a portion of his life, could not with justice be censured if it did not bestow its voluntary honours on one who lived there as a private person, almost unconnected with it, and without any official capacity or rank; nor could he be said to be neglected, whose characteristic reserve forbade any ready approach to him; but he was treated with the general respect due to his great talents and acquirements, and some few of the most enlightened and illustrious members of the society are ranked among his friends. In his later years, from growing infirmity, he did not often appear in public, unless occasionally a day of sunshine, and the softer breath of spring, allured him to the Botanic Garden, to watch the progress of vegetation (one of his daily occupations in his own rooms), and to make an addition to his floral calendar. Beyond his own college, therefore, he was personally but little known; and his studies and pursuits were totally unconnected with those of the society among which he lived."—Pp. xv, xvi.

He adds, in a note,—

"These observations have been occasioned by the remark made by a late writer, 'Cambridge, indeed, though honoured by the education of almost all the great poets of our country, has not been very propitious to the votaries of the Muse. Spenser, Milton, Dryden, Cowley, Otway and Gray, were dismissed by their respective societies, if not without an

acknowledgment, at least without the reward of their genius,' &c. To this reproach the university, I think, may readily find an answer from a better hand than mine:

Non nostrum est, inquam, tantas attingere laudes."—P. xvi.

One effect of Gray's constant residence in the midst of fine libraries was, that he became an omnivorous reader, and, to the serious loss of posterity, gave way to a growing distaste to writing. A considerable portion of his poetry was composed when he was at a distance from books, at Stoke for instance. Having nothing to read, he betook himself as by necessity to composition; for it was a saying of his, "to be employed is to be happy." It is true that his letters contain many allusions to the charms of idleness, but many of these sayings were satirical darts aimed at the University, the prevailing spirit of which, he said, was idleness.

How humorously does he, in writing to Dr. Wharton, amplify this idea!

"You write so feelingly to Mr. Brown, and represent your abandoned condition in terms so touching, that what gratitude could not effect in several months, compassion has brought about in a few days, and broke that strong attachment, or rather allegiance, which I and all here owe to our sovereign Lady and Mistress, the President of Presidents and Head of Heads (if I may be permitted to pronounce her name, that ineffable Octogrammaton), the power of Laziness. You must know she had been pleased to appoint me (in preference to so many old servants of hers, who had spent their whole lives in qualifying themselves for the office) Grand Picker of Straws and Push-pin Player to her Superiority (for that is her title). The first is much in the nature of Lord President of the Council, and the other like the Groom-Porter, only without the profit; but as they are both things of very great honour in this country, I considered with myself the load of envy attending such great charges; and besides (between you and me), I found myself unable to support the fatigue of keeping up the appearance that persons of such dignity must do, so I thought proper to decline it, and excused myself as well as I could."

How little Gray was liable to the charge of idleness, Mr. Mitford has excellently shewn in the Preface to this volume:

"Gray, during the chief part of his life, kept a *daily* record of the blowing of flowers, the leafing of trees, the state of the thermometer, the quarter from which the wind blew, and the falling of rain: these he entered into his pocket journals, in his delicate and correct handwriting, with the utmost precision, and sometimes into a naturalist's calendar in addition."—P. xvi.

"His library bore witness to an extent of curiosity, a perseverance of research, and an accuracy of observation, with a minute diligence in recording what he had gained, and gathering in the harvest of the day, that is hardly to be paralleled in any one who was so gifted with original genius, and the power of forming his own creations of thought. Moreover, this indefatigable attention was not always devoted to the accomplishment of any one particular object, or the completion of any favourite inquiry, but extended over every branch of literature remote



from common curiosity, and was pursued through the minutest and most distant channels of research; so that on many subjects it would appear as pointing to no other end but that of making time subservient to the abstract investigation of truth, and the general enlargement of knowledge. It was said of a contemporary of his, 'that he never touched any subject which he did not adorn;\*' but of Gray it may with as much truth be observed, that he seldom closed his laborious inquiries till he had exhausted the means of further investigation. To him, the Genealogical Researches of Dugdale were incomplete; the scientific language of Linnaeus imperfect; and the History of the Chinese Dynasties, in fifteen quarto volumes, by Grosier, needed his verbal corrections, and supplemental improvements, before it was worthy of being enrolled in the archives of Pekin."—Pp. xix, xx.

Occasionally Gray resided in London, his attraction there being the library, then in its infancy, of the British Museum. Some amusing passages in these letters refer to this matter:

"I am just settled in my new habitation in Southampton Row; and, though a solitary and dispirited creature, not unquiet, nor wholly unpleasant to myself. The Museum will be my chief amusement. I this day passed through the jaws of a great leviathan, that lay in my way, into the belly of Dr. Templeman, superintendent of the reading-room, who congratulated himself on the sight of so much good company. We were,—a man that writes for Lord Royston; a man that writes for Dr. Burton, of York; a third that writes for the Emperor of Germany, or Dr. Pocock, for he speaks the worst English I ever heard; Dr. Stukeley, who writes for himself, the very worst person he could write for; and I, who only read to know if there were any thing worth writing, and that not without some difficulty. I find that they printed one thousand copies of the Harleian Catalogue, and have sold four score; that they have 900*l.* a-year income, and spend 1,300*l.*, and that they are building apartments for the under-keepers, so I expect in winter to see the collection advertised, and set to auction."—Pp. 82—84.

We have already alluded to the growth of eccentricity in Gray. It appears as early as 1758, when, writing to Mason, he says, "I keep an owl in the garden as like me as it can stare; only I do not eat raw meat, nor bite people by the fingers." (P. 150.) His more serious thoughts on his position are beautifully expressed in a letter to Mason, written a little before:

"A life spent out of the world has its hours of despondence, its inconveniences, its sufferings, as numerous and as real (though not quite of the same sort) as a life spent in the midst of it. The power we have, when we will exert it, over our own minds, joined to a little strength and consolation, nay, a little pride we catch from those that seem to love us, is our only support in either of these conditions. I am sensible I cannot return to you so much of this assistance as I have received from you. I can only tell you that one who has far more reason than you (I hope) will ever have to look on life with something worse than indifference, is yet no enemy to it, and can look backward on many bitter

\* "Dr. Johnson said of Goldsmith, '*Nullum tetigit quod non ornavit*,' though in Latinity somewhat dubious.

moments partly with satisfaction, and partly with patience, and forward, too, on a scene not very promising, with some hope and some expectations of a better day."—P. 116.

The addition made by this volume to Gray's letters is valuable and interesting. It is not to be expected that they will possess the sustained character and interest of the letters originally selected by Mason for publication; but they contain some racy bits in no respect inferior to the best portions of the original series. Mr. Mitford has performed his editorial work with much industry, and will of course be forgiven for now and then attempting to shield clergymen, bishops and the Universities from Gray's sharp and epigrammatic blows. We select almost at random a few passages.

Amongst the persons mentioned more than once by Gray is Dr. Thomas Chapman, the Master of Magdalen College, Cambridge, whom the poet sometimes met at Old Park, near Durham, when visiting Dr. Wharton. Chapman, in addition to his Mastership, held a valuable Prebend's stall at Durham. He was the Dr. Chapman stigmatized by Hurd in a letter to Warburton as "a vain and busy man, who had not virtue enough to prefer a long and valuable friendship to the slightest, nay, almost to no prospect of interest." In the letters published by Mason, there is an amusing account of a speech at the installation of the Duke of Newcastle as Chancellor. The orator, unnamed by Mason, was Chapman.

"Our friend ——'s zeal and eloquence surpassed all powers of description. Vesuvio in an eruption was not more violent than his utterance, nor (since I am at my mountains) Pelion, with all its pine-trees in a storm of wind, more impetuous in his action; and yet the senate-house still stands, and (I thank God) we are all safe and well at your service. I was ready to sink for him, and scarce dared to look about me, when I was sure it was all over, but soon found I might have spared my confusion; all people joined to applaud him. \* \* For the rest of the performances, they were just what they usually are. Every one, while it lasted, was very gay and very busy in the morning, and very owlsh and very tipsy at night. I make no exceptions, from the Chancellor to Blue-coat."

All judicious readers of Gray will remember his letter to Dr. Clarke, giving the account of the death, in 1760, of a nameless Cambridge Doctor. The story re-appears in the present volume in a letter to Mason, and refers to the same Dr. Chapman:

"Your friend Dr. Ch. died of a looseness: about a week before, he eat five large mackerel, full of roe, to his own share; but what gave the finishing stroke was a turbot, on Trinity Sunday, of which he left but very little for the company. Of the mackerel I have eyewitnesses, so the turbot may well find credit. He has left, I am told, 15,000*l.* behind him."—P. 217.

In the letter to Clarke, Gray says of this voracious Dr., "After



this sixth fish he never held up his head more ;” and adds, “They say he made a very good end.”

The visits of the Duke of Newcastle as Chancellor to Cambridge, stirred up all Gray’s spleen. He figures frequently in these letters under the nickname of Fobus. The dislike was mutual. The Duke, according to Mason,\* not being able to make out Gray to be either a Tory or a Jacobite, his usual mode of designating those whom he disliked, called him a “Republican.” “That old fizzling Duke is coming here again, but I hope to be gone first, to hear speeches in his new library.” Dr. Warner (Mr. Mitford says) described the Duke’s peculiarity of manner by the words, “The old *hubble-bubble* Duke.”

In 1760, there was a certain Dr. Robert Plumptre, who held two Cambridgeshire livings, Wimpole and Whadden, and who was President of Queen’s College and Professor of Casuistry, and afterwards a Prebendary of Norwich. Of him Gray thus writes to Mason :

“Your friend Dr. Plumptre has lately sat for his picture to Wilson. The motto, in large letters (the measure of which he himself prescribed), is, ‘Non magna loquimur, sed vivimus :’ *i.e.* ‘We don’t say much, but we hold good livings.’”—P. 195.

Here we have a story of Archbishop Secker and his assiduous worship of a new King (George III.), of whom Horace Walpole says, he “certainly did not want parts or worldliness :”

“The Bishop is the most assiduous of courtiers, standing for ever upright in the midst of a thousand ladies. The other day he trod on the toes of the Duke, who turned to him (for he made no sort of excuse), and said aloud, ‘If your Grace is so eager to make your court, that is the way’ (pointing towards the king); and then to the Count de Fuentes, ‘You see priests are the same in this country as in yours.’”—P. 229.

Under the date Dec. 10, 1760, we have two good anecdotes of George III. They occur in a letter to Mason.

“I am sorry you went so soon out of town, because you lost your share in his Majesty’s reproof to his chaplains : ‘I desire those gentlemen may be told that I come here to praise God, and not to hear my own praises.’ Kitt Wilson was, I think, the person that had been preaching. This and another thing I have been told give me great hopes of the young man. Fobus was asking him what sum it was his pleasure should be laid out on the next election? ‘Nothing, my lord.’

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\* Nor did Mason love the Duke more than his friend did. Witness the following anecdote in a letter from Mason to Gray : “I cannot finish my letter without telling you an excellent story of Fobus. On the death of the laureat, Lord Barrington told him he was very glad to find that I was not to succeed, because it would be a shame to employ me in writing such stuff as birth-day odes. Fobus said he did not know me. Lord B. stared, and told him he wondered at that, ‘for that he of all people ought to know me.’ Still Fobus was ignorant ; in short, Lord B. was obliged to rattle the Installation Ode in his ears before Fobus would own to the least bit of remembrance. Pray tell this story to everybody ; it is matter of fact, and I think to both our credits.”—Pp. 121, 122.

The duke stared, and said, 'Sir?' 'Nothing, I say, my lord; I desire to be tried by my country.'—Pp. 236, 237.

As George III. increased in kingcraft, he became more tolerant of clerical flattery and of bribery and corruption at elections.

Mr. Mitford gives us in this interesting volume some letters to Mason which that gentleman had in his *Life* and *Letters of Gray* either mutilated or suppressed. Here is some prudential advice to the parson, when his fortunes were but in their infant state :

"Pray make your bargain with all the circumspection and selfishness of an old hunk; when you are grown as rich as Croesus, do not grow too good-for-nothing,—a little good-for-nothing to be sure you will grow; every body does so in proportion to their circumstances, else, indeed, what should we do with one's money? My third sentence is, do not anticipate your revenues, and live upon air till you know what you are worth."—P. 25.

The least agreeable portions of the volume are the criticisms by Gray on Mason's verses. This was a sad waste of power and time, for they were the immature effusions of at the best a sorry muse. "You make no more of writing an ode," said Gray with severe truth to his friend, "and of throwing it into the fire, than of buckling and unbuckling your shoe."

The beginning of his letter to Mason on his appointment to a chaplaincy at Court, is worth all the criticisms on the chaplain's verses :

"You are welcome to the land of the living, to the sunshine of a court, to the dirt of a chaplain's table, to the society of Dr. Squire and Dr. Chapman. Have you set out, as Dr. Cobden ended, with a sermon against adultery? or do you, with deep mortification and a Christian sense of your own nothingness, read prayers to Princess Emily\* while she is putting on her dress? Pray acquaint me with the whole ceremonial, and how your first preachment succeeded; whether you have heard of any body that renounced their election, or made restitution to the Exchequer; whether you saw any woman trample her pompons under foot, or spit upon her handkerchief to wipe off the rouge."—Pp. 97—99.

After much waiting and many disappointments, Mason obtained a precentorship and canonry in York Minster. Here are his friend's congratulations, in which the satire is fully equal to the humour :

"It is a mercy that old men are mortal, and that dignified clergymen know how to keep their word. I heartily rejoice with you in your establishment, and with myself that I have lived to see it—to see your

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\* "Compare the anecdote in Walpole's *Reminiscences*. 'While the Queen (*Caroline*) dressed, prayers used to be read in the outer room, where hung a naked Venus. Mrs. Selwyn, bed-chamber woman in waiting, was ordered one day to bid the chaplain, Dr. Maddox, afterwards Bishop of Worcester, begin the service. He said archly, 'and a very proper altar-piece, Madam.' Queen Anne had the same custom, and once ordering the door to be shut while she *shifted*, the chaplain stopped. The Queen sent to ask why he did not proceed. He replied, 'He would not whistle the word of God through the keyhole.'



insatiable mouth stopped, and your anxious perriwig at rest and slumbering in a stall. The Bishop of London, you see, is dead; there is a fine opening. Is there nothing farther to tempt you? Feel your own pulse, and answer me seriously. It rains precentorships; you have only to hold up your skirt and catch them.

"I long to embrace you in your way to court."—Pp. 284, 285.

Gray was a moderate admirer of Sterne's sermons, won to them by their pathos. Here he states his views respecting sermons:

"I have long thought of reading Jeremy Taylor, for I am persuaded that chopping logic in the pulpit, as our divines have done ever since the Revolution, is not the thing; but that imagination and warmth of expression are in their place there as much as on the stage, moderated however, and chastised a little by the purity and severity of religion." P. 251.

We must close our extracts from the letters with Gray's account of the Coronation in 1761:

"I set out at half an hour past four in the morning for the Coronation, and (in the midst of perils and dangers) arrived very safe at my Lord Chamberlain's box in Westminster Hall. It was on the left hand of the throne, over that appropriated to the foreign ministers. Opposite to us was the box of the Earl Marshal and other great officers; and below it that of the princess and younger part of the royal family. Next them was the royal sideboard. Then below the steps of the *haut pas* were the tables of the nobility, on each side quite to the door; behind them boxes for the sideboards; over these other galleries for the peers' tickets; and still higher the boxes of the Auditor, the Board of Green Cloth, &c. All these thronged with people head above head, all dressed; and the women with their jewels on. In front of the throne was a *trionphe* of foliage and flowers resembling nature, placed on the royal table, and rising as high as the canopy itself. The several bodies that were to form the procession issued from behind the throne gradually and in order, and, proceeding down the steps, were ranged on either side of hall. All the privy councillors that are commoners (I think) were there, except Mr. Pitt, mightily dressed in rich stuffs of gold and colours, with long flowing wigs, some of them comical figures enough."

\* \* "All these I beheld at great leisure. Then the princess and royal family entered their box. The Queen and then the King took their places in their chairs of state, glittering with jewels, for the hire of which, beside all his own, he paid 9,000*l.*; and the dean and chapter (who had been waiting without doors a full hour and half) brought up the regalia, which the Duke of Ancaster received and placed on the table. Here ensued great confusion in delivering them out to the lords who were appointed to bear them; the heralds were stupid; the great officers knew nothing of what they were doing. The Bishop of Rochester would have dropped the crown if it had not been pinned to the cushion, and the king was often obliged to call out, and set matters right; but the sword of state had been entirely forgot, so Lord Huntingdon was forced to carry the lord mayor's great two-handed sword instead of it. This made it later than ordinary before they got under their canopies and set forward. I should have told you that the old Bishop of Lincoln, with his stick, went doddling by the side of the Queen, and the Bishop

of Chester had the pleasure of bearing the gold paten. When they were gone, we went down to dinner, for there were three rooms below, where the Duke of Devonshire was so good as to feed us with great cold sirloins of beef, legs of mutton, fillets of veal, and other substantial viands and liquors, which we devoured all higgledy-piggledy, like porters; after which every one scrambled up again, and seated themselves. The tables were now spread, the cold viands eat, and on the king's table and side-board a great show of gold plate, and a dessert representing Parnassus, with abundance of figures of Muses, Arts, &c., designed by Lord Talbot. This was so high that those at the end of the hall could see neither king nor queen at supper. When they returned it was so dark that the people without doors scarce saw anything of the procession, and as the hall had then no other light than two long ranges of candles at each of the peers' tables, we saw almost as little as they, only one perceived the lords and ladies sidling in and taking their places to dine; but the instant the queen's canopy entered, fire was given to all the lustres at once by trains of prepared flax, that reached from one to the other. To me it seemed an interval of not half a minute before the whole was in a blaze of splendour. It is true that for that half minute it rained fire upon the heads of all the spectators (the flax falling in large flakes); and the ladies, Queen and all, were in no small terror, but no mischief ensued. It was out as soon as it fell, and the most magnificent spectacle I ever beheld remained. The King (bowing to the lords as he passed), with his crown on his head, and the sceptre and orb in his hands, took his place with great majesty and grace. So did the Queen, with her crown, sceptre, and rod. Then supper was served in gold plate. The Earl Talbot, Duke of Bedford, and Earl of Effingham, in their robes, all three on horseback, prancing and curveting like the hobby-horses in the Rehearsal, ushered in the courses to the foot of the haut-pas. Between the courses the Champion performed his part with applause. The Earl of Denbigh carved for the King, the Earl of Holderness for the Queen. They both eat like farmers. At the board's end, on the right, supped the Dukes of York and Cumberland; on the left Lady Augusta; all of them very rich in jewels. The maple cups, the wafers, the fauleons, &c., were brought up and presented in form; three persons were knighted; and before ten the King and Queen retired. Then I got a scrap of supper, and at one o'clock I walked home. So much for the spectacle, which in magnificence surpassed everything I have seen. Next I must tell you that the Barons of the Cinque Ports, who by ancient right should dine at a table on the haut-pas, at the right hand of the throne, found that no provision at all had been made for them, and, representing their case to Earl Talbot, he told them, 'Gentlemen, if you speak to me as High Steward, I must tell you there was no room for you; if as Lord Talbot, I am ready to give you satisfaction in any way you think fit.' They are several of them gentlemen of the best families; so this has bred ill blood. In the next place, the City of London found they had no table neither; but Beckford bullied my Lord High Steward till he was forced to give them that intended for the Knights of the Bath, and instead of it they dined at the entertainment prepared for the great officers."—Pp. 269—277.

Mr. Mitford tells us that he has yet some unpublished materials relating to Gray and his connections and personal history,



and especially to his friend West and to Horace Walpole. The taste and judgment displayed in the execution of this work, serve to inspire us with confidence that the intended volume will not belie its promise of interest to the reading public. We add, in conclusion, one further extract from Mr. Mitford's Preface :

"In the Letters now printed, Gray's opinions of men and things may be disclosed, without the imputation of any improper or offensive freedom, for time has removed all objections that could once have been reasonably made; while, through them, a fuller and more lively portrait of himself may be obtained. The close reserve of his general manner may be advantageously contrasted with his playful humour and kindness to his friends; his warm attachments and his affectionate language may be seen coming more brightly out of the cold surface of his common demeanour; perhaps showing that some part of it was assumed, as a necessary defence against intrusion and curiosity. 'The melancholy Gray' will not indeed disappear altogether; and there were events and disappointments which had affected him deeply, the effects and remembrance of which he never could remove; but, more than all, 'the long disease of life' accompanied him from his earliest to his latest years, and clouded with a constant and melancholy shadow the best and brightest days of his existence. His private journals, some of which I possess, and others which I have read, mark, day by day, the fatal presence and progress of disease, and the vigilant attention and careful means by which, however ineffectually, he endeavoured to meet its influence. He kept the records relating to his health in Latin, and such expressions as the following occur in almost every page:—'*Insomnia crebra, atque expergiscenti surdus quidem doloris sensus; frequens etiam in regione sterni oppressio et cardialgia gravis, fere sempiterna.*' A complete decay of the powers of nature, long threatening and steadily advancing, preceded his death."—Pp. xvi—xviii.

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#### HIGGINSON'S SPIRIT OF THE BIBLE.\*

MR. HIGGINSON'S pages are neither theological nor devotional. They are an attempt to explain, by means of the history, the circumstances under which the several books and portions of books were written, and the times when the writers lived. Such knowledge forms no part of our religion; but it may help us to understand the opinions of the writers, and even the lessons in religion which we may draw from their works. A complete commentary on the Bible should contain many parts. One part should be theological, and shew the views which each writer in the Scriptures teaches us of God's nature and attributes, and of his dealings with man. A second should be ethical, and explain

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\* The Spirit of the Bible; or the Nature and Value of the Jewish and Christian Scriptures discriminated, in an Analysis of their several Books. By Edward Higginson. London—Whitfield. 1853.

the moral teachings and our duties to one another. A third should be grammatical, to explain the language of these most ancient writings. A fourth should be historical, to explain the history of the books by means of the history of the nation. This last is the aim of Mr. Higginson's work. Other divisions of the subject might be mentioned. They are all necessary to a full understanding of the Bible, but not all equally important. Such, indeed, is the difference in their importance, that a writer who confines his commentary to one of the lower branches, almost feels it necessary to apologize to his readers for omitting what is so much more valuable.

Mr. Higginson describes fairly and modestly in his Preface the object of his book, and the mode in which he has sought to secure it:

"There may be nothing new in my ideas; indeed, I believe there is not. The only novelty is in their publication. They are parts of the unwritten faith of common sense. They may be looked upon by some as old-fashioned, if not obsolete; and I do believe they are, most of them, as old as the Gospel. Very commonplace, too, they may appear to those who delight in what is brilliant or ingenious. But others, I trust, may welcome in them the expression of their own decided, though somewhat undefined, views as thoughtful Christians, who, in the true spirit of general knowledge and science, rejoice to honour the Gospel in its recovered harmony with the other works and ways of God. Surely there is an intermediate position between rejecting the Supernatural in Revelation, and suppressing natural Reason and Conscience in ourselves. That position I endeavour to indicate.

"If there should seem to the critical reader to be something of disproportion in the space devoted, in this volume, to certain parts of the Old Testament above others, I have only to say, that, while not attempting the systematic work of an expositor, I have desired to lend a helping hand to the scriptural student in specific instances rather than by mere general rules, and have enlarged upon precisely those parts on which, having myself experienced difficulty, I have also, through the exercise of free inquiry and deliberate reflection, found satisfaction. My book is thus, in some sense, a mental autobiography, as sincere books on great subjects must always be. It has, therefore, true and living proportions in reference to the mind from which it proceeds, however those proportions may vary, in one direction or another, from the average thoughts and needs of those who may take it up.

"I may be allowed to add, that this book has not been hastily written, still less rapidly matured. It contains the gradual and firm convictions of many thoughtful years. I dare not otherwise put it forth among books more boldly theoretical, more dashing novel, and more startlingly clever, such as form the chief contrast to the dulness and absurdity of theological literature in general. I adhere to the stern code of Authors' Ethics expressed by a thoughtful New-England theologian, namely, that it is 'a weighty offence against society to advance and maintain opinions on any important subject, especially any subject connected with religion, without carefully weighing them, and without feeling assured, as far as may be, that we shall find no reason to change our belief.' (Norton's



Genuineness of the Gospels, II. 412.) I cannot understand the act of publishing opinions felt by the writer to be loose, crude or tentative. They should be content with privacy till full-grown and matured, whether modified or not. The hint is as good for a theologian's reputation as for a poet's, and more important to his usefulness:

‘*Delere licebit*

*Quod non edideris ; nescit vox missa reverti.*’—Pp. vi, vii.

The collection of Hebrew books called the Old Testament owes its English name to a mistake in the translation. It ought to be called the Old Covenant. That name was first given to the book of Deuteronomy when published in the reign of Josiah. (See 2 Kings xxiii. 2.) But after the spread of Christianity, the collected Hebrew Scriptures were called the Old Covenant, in order to distinguish them from the Christian Scriptures, which were at the same time named the New Covenant. The Old Testament contains writings of various ages, some perhaps as old as the year B.C. 1300, the time of Moses, and others as modern as the year B.C. 63, when Jerusalem was conquered by the Romans under Pompey. It contains books written in every century between those two dates, and indeed it contains all that is left to us of the Hebrew writings of those centuries.

But the books do not differ in language so much as we should expect from the difference of their age. We must suppose that every time they were copied the scribe acted as an editor. He altered the spelling and the words when they were too old to be understood. He added now and then a few words to explain what seemed to need explanation. He sometimes added large portions, and inserted them into the middle of the ancient narrative in the places to which they seemed best fitted.

We may judge of the fate of the Hebrew manuscripts by a comparison with the Greek version, and from the better known history of the New-Testament MSS. and other ancient writings. In every case, that which was most full and had received most additions was most valued. The shorter MSS. perished through neglect. In the case of the New Testament, it was hardly before the time of the Reformation that the more ancient MSS. were thought more valuable than the newer. Thus most of the books of the Bible consist of an older portion with later additions, and we must never suppose the whole of a book modern because some part of it is so. We must separate every book into the several portions, and study each by itself, and assign to it its own date by the help of the historic circumstances therein mentioned, and by the state of the nation as therein described. A book that is quoted by another, is of course more ancient than that which quotes it. One which describes Ephraim and Manasseh as the ruling tribes, is earlier than those which call Judah the chief of the nation. On the other hand, one that mentions kings, is of course more modern than the establishment of the monarchy ;

one which mentions the temple, is more modern than David's reign; one that bewails the captivity, is more modern than that great national misfortune. So also with the changes in religion and philosophy; a book which speaks of the uselessness of ceremonies, is likely to be more modern than one that enjoins them.

The books were not all written in the same spot. Part of Jeremiah was written in Egypt; part of Ezekiel in Babylon; Leviticus and Deuteronomy and most of the Prophets in Jerusalem; Genesis, Exodus and Numbers, perhaps in Shechem or Samaria, which were the capitals before the time of David; part of the book of Joshua may have been written in Hebron, and part of Samuel possibly in Jabesh-Gilead.

But through the whole of the Old Testament shines that devout trust in God which is so peculiar to the Jews. Their devotion was never weakened by a divided worship. They saw the hand of Jehovah in every event in life, and thus the chronicles of the nation became lessons in religious wisdom.

The first time that we hear of any of these books being brought together, was on the return from the captivity. Nehemiah then founded a library, and gathered together whatever could be found of the sacred books. They are described in 2 Maccabees ii. 13, as of four classes. These are,

The Epistles of the Kings concerning Gifts to the Altar;  
The Books of Kings;  
The Writings of David;  
The Writings of the Prophets.

In these we recognize the four divisions of our Bible, namely,

The Pentateuch, or the Law;  
The Historical Books;  
The Poetical Books; and  
The Prophets.

But we must remark that the authorship of the Law, or the command to obey it, is given, not to Moses or the priests, but to the kings. Copies of these books were sent into Egypt in the reign of the second Ptolemy to be translated into Greek, and the Septuagint version was then made.

During the wars which followed the rise of the Syrian power, when, on the death of the second Ptolemy, the kings of Syria struggled with the kings of Egypt for the sovereignty of Judea, Jerusalem was repeatedly entered by foreign armies, the temple was plundered of its treasures, and these books were destroyed or lost. When, however, the Jews were again independent under Judas Maccabæus, he got together other copies of the sacred books. Mr. Higginson justly remarks, that we have no occasion to inquire into the canon of Scripture, or the peculiarities which mark the books admitted into the Bible, because the whole of the Hebrew writings which were written before the time of our



Saviour and are now remaining to us, have been gathered together to form the sacred volume.

No book was ever so badly edited as the Bible. It has been cruelly divided from beginning to end into short verses of nearly equal length, as if each of these was an oracular sentence of equal weight and authority; though one may be a moral truth, a second the history of a battle, and a third the number of males in a tribe. And no thinking person can read the Scriptures without remarking that, notwithstanding the commentaries with which they have been encumbered, they have not received from the learned the critical explanation which is so useful in the case of other ancient authors, and he naturally suspects that much knowledge respecting the books of the Bible has been wilfully kept back. Some of this information Mr. Higginson here puts before us; and he adds the weight of his character as a Christian minister at the head of a highly respectable congregation, to prove his belief that such knowledge, instead of helping scoffers and enemies, will serve the best interests of religion. It is for this frankness and boldness that we feel particularly grateful. In his first chapter, he sets in distinct opposition to the prevalent bibliolatry the rational and enlightened respect which he desires to secure for the Bible.

"No books have, in fact, been so hardly used as the Scriptures, by their unlearned but over-zealous advocates. Such persons claim (if they mean what their language implies) that every passage of Scripture be received as an oracle, whether it be the history of a fact, or the expression of human feeling, or the announcement of a divine command or promise. They seem to imply that the same character of divine wisdom and goodness belongs to the record of the horrid wars of Canaan, as to the life and actions of Jesus Christ. They speak, roundly and vaguely, of all the Scriptures as alike the very Word of God, and seem to think that every word and letter of the Bible is supernatural. *Bibliolatry* (as Coleridge so well named this extravagance) holds among Protestants the place of *Mariolatry* among Romanists. It is a blind, unthinking worship of an *ideal* Bible, as monstrous and as unlike the *real* Bible, as the Queen of Heaven or the 'Mother of God' is unlike the gentle Mother of the Saviour.

"The natural result of this Bible-worship on the one hand, is contempt for the Bible on the other. Such untenable claims set forth on its behalf, are by many rejected without examination; while in many more, who cannot reject that which so largely nourishes their heart's faith, a most painful perplexity is produced, demanding a speedy intellectual reconciliation as the only condition of firm belief.

"Probably not one really intelligent and reasoning Christian can be found, who distinctly and deliberately thinks of the Bible as the prevailing language respecting it implies. That language has, in fact, survived the full belief in the implied dogmas respecting the plenary verbal inspiration of the sacred volume. All who read the Scriptures carefully and thoughtfully, know and feel quite well how various in character and object, in value and importance, the different books are; and they are

ready to welcome any earnest attempt to define the distinctions of which they are themselves sensible. They feel that the Bible has a richly varied literature, which invites to as careful a discrimination as any other collection of curious and important books; and, in spite of the fears of the Bibliolater, they must go on, as men seeking rational convictions on the most important of all subjects, to inquire into the real character of the Bible and its real claims upon their acceptance. \* \* \*

"I know how the intelligent mind, in search of scriptural truth and desiring to harmonize it with the radiant truths of Nature and Providence, has to grope its way painfully through the mist of antiquated notions which encumber rather than protect the Scriptures, endangering their continued acceptance; and with what gladness the dawn of daylight is welcomed when once a rational principle is laid hold of, for discriminating between the true claims of Scripture and the false ones set up in its behalf."—Pp. 2, 3.

Mr. Higginson does not shrink from discussing the history of Abraham's readiness to sacrifice his son, which is certainly one of the chief difficulties with thoughtful believers in the Bible, who refuse to make any allowance for the ignorance of an early age or for Jewish prejudices. Abraham's conduct has been praised in all ages, by Jewish historians, by the apostles Paul and James, and is still praised by Christians, though certainly not without many misgivings. The difficulty is not lessened by supposing that there may be errors in so old a narrative. Even if we thought that it was altogether a feigned story, the praise which Abraham has received for being willing to put his son to death is certainly real. He believed that he had a command from heaven. Mr. Higginson meets the difficulties of the case with a frankness which does him honour:

"How can we reconcile it to our minds to believe that ever such a command can have been given at all, by the God whose intrinsic perfections we know from the Christian Revelation, and from Nature as the Christian reads it? That a father should be ordered to offer his son in sacrifice to the True God, even as a trial of his faith! Would not the faith have been truer which should have rejected the suggestion as unworthy alike of God and of His worshiper? Is not the record too like the heathen stories which we read of human sacrifices by superstitious men to vengeful deities? In the Jewish Law, given to the descendants of this very Abraham who is now singled out as the herald of the One True God, a human sacrifice is always represented as an abomination befitting only Baal and Moloch. Is it then possible that the True God should have required it from the great head of the chosen nation? And, though the awful act was not permitted to be consummated, can we feel satisfied that the impression of intire approval should have been left upon Abraham's alleged willingness to perform it?

"And *how* was this command given to Abraham? In what way must we suppose the Divine will was conveyed, bidding him become the slayer of his son? The Scripture does not tell us. On certain other occasions we are informed that angels (also called simply 'men') came to Abraham; but there is nothing of the kind here. The record is, 'It came



to pass after these things, that God did tempt (or try) Abraham, and said unto him, Take now thy son,' &c. (xxii. 1—). Was it through a vision, or a dream, that Abraham felt himself moved to act as he did? How, then, was he sure that such dream or vision was truly an indication of the Divine will? Might it not be the suggestion merely of his own thoughts, musing upon the past trials of his faith and the frequent postponement of the Divine promise? That the Hebrews ascribed something of a divine, if not supernatural, character to the suggestions of dreams, is manifest from a passage in the book of Job :

'For God speaketh once, yea twice,  
Yet man perceiveth it not ;  
In a dream, in a vision of the night,  
When deep sleep falleth upon men,  
In slumberings upon the bed :  
Then He openeth the ears of men,  
And sealeth their instruction,' &c. (Job xxxiii. 14—.)

"I confess I know not how to answer these natural and truly religious doubts. There may be truer faith in cherishing than in suppressing them. In reading the history of Abraham we ought to remember, that we are not studying the contemporary history of times well attested, and incidents and characters thoroughly understood. If we ascribe the book of Genesis to the earliest possible date,—if we regard it as having been written, essentially in its present form, by Moses himself, prior to whose times it is scarcely credible that the art of writing was known among the Hebrews,—this was nearly 400 years after the time of Abraham, and during the greater part of those four centuries, the character of the great patriarch and the incidents of his life must have been merely traditional among his descendants; so that it would be something marvellous if his history had not retrospectively received some unconscious accessions and variations, from the loving zeal, or from the varying religious belief and advancing experience, of the nation which had grown up from his stock. Such additions and variations are seen in the Jewish historian Josephus, as well as in the Koran of Mahomet when compared with the book of Genesis; and if such variations have grown since in spite of the written record, how much more must they have abounded before that record fixed some of them and left the rest floating!

"I think it wiser and more truly reverent to leave this great question encompassed with the venerable mist of its own antiquity, than to take up with a dogmatic theology which assumes to know all about the matter, or, on the other hand, dogmatically to reject all the alleged facts, the outline of which is attested by the successive ages of Jewish history. That such a thought as that of sacrificing his son was among the trials of Abraham's faith, there can hardly be a doubt; but that it was directly ascribable to a supernatural and unmistakable command of the Great Spirit of Truth and Love, I can scarcely reconcile with the Christian view of Him who 'cannot be tempted with evil, neither tempteth He any man.' The Koran makes a dream to have been the suggesting circumstance; and the Mahometan commentators say, that Abraham was at first inclined to suspect that this vision was from the devil, till it appeared again the second and the third night, when he resolved to obey it, and to sacrifice his son. Bright trace of genuine humanity is this ascription to the patriarch of a hesitancy which the Scripture omits to notice. Truly a most natural and credible addition! It is also very

curious to observe how the Mahometan account makes Ishmael, instead of Isaac, to have been the son prepared for sacrifice, and represents the promise of Isaac's birth as given in consequence of Abraham's faith and obedience in having been thus ready to offer up Ishmael."—Pp. 155—160.

On the prophetic office and on the schools of the prophets, our author writes with equal freedom and acuteness:

"Whatever special illumination of mind may have been in any special instance imparted, or whatever agency of outward miracle may have occasionally attended a prophet's words, his ordinary function consisted in keeping his natural powers of observation and thought actively alive, and especially in looking at all the actions and characters of the moving scene around him from a high moral and religious point of view, while exercising his own mind in frequent meditation and prayer and holy song. Truly a noble vocation! He was the Moralist and Sage;—the Seer who saw things spiritually;—the Wise Man, with whom wisdom was identical with virtue and religion. He was the true Jewish Pastor when faithful to his charge. How the spiritual perceptions may be sharpened by such an exercise of them, and the religiously cultivated judgment may rise to a commanding view of the progress of events, is seen in the histories and works of many of these men, on occasions on which there is no plea for regarding them as speaking under any other inspiration than that of a religious mind and heart;—while, at the same time, popular repute would probably ascribe a supernatural character to many of their simple but earnest and emphatic utterances; and the power of divination was popularly ascribed to them. (See 1 Sam. ix. 8, among other places.)

"The Hebrew prophets seem to have been, generally, sedulous cultivators of music;—like bards every where, who know its power over their own and other men's feelings. They practised it often in their schools or communities; and we are expressly told on one occasion that Elisha called for a minstrel to play to him before he gave his oracle (2 Kings iii. 15): 'And it came to pass,' the record goes on, 'when the minstrel played, that the hand of the Lord came upon him.'

"Seer is another, but earlier, name for Prophet, expressive of that part of his function which meets the constant demand of human nature to pry into futurity or to divine things that are doubtful. The historian explains (1 Sam. ix. 9) that 'he that is now called a prophet was beforetime called a seer;' and in the books of Kings and Chronicles the two terms seem to be used promiscuously. Samuel is called both prophet and seer; Gad also both; Nathan, as it happens, is always 'the prophet;' Iddo, as it happens, always 'the seer.' The term was in a state of transition in those days.

"Samuel seems to have instituted something of regular discipline and systematic training for the 'sons of the prophets,' that is the disciples, or followers, of the prophetic calling. But there is no distinct account given of the formation of such 'schools of the prophets;' and it is only from casual incidents and allusions that we can at all conjecture their nature. We have already quoted the incident of the 'company of prophets' meeting Saul (1 Sam. x. 10), and Saul prophesying with them. These prophets were coming down 'God's hill' (x. 5), somewhere on the borders of Judah and Benjamin; but it does not absolutely follow that their place of residence was there. On David's flight from Saul's jea-



lousy, we learn (xix. 18—) that he went 'to Samuel at Ramah,' Samuel's own residence; 'and he and Samuel went and dwelt in Naioth. And it was told Saul saying, Behold David is at Naioth in Ramah' (or, by Ramah). And then the 'company of prophets' are mentioned as prophesying, and Samuel standing as 'appointed over them,' or presiding over them, when the messengers of Saul come to take David and begin themselves to prophesy; and Saul himself comes in great anger; but he too 'prophesies all day and all night, having laid aside his royal robes.' *Naioth* has been translated *cells*, as 'the cells of the prophets in Ramah.' But the fact of such monasticism is as doubtful as the translation. Enough that in Naioth, by Ramah, which was Samuel's own residence, a company of prophets (we may call them, if we will, a school, or college, of prophets) dwelt, over whom Samuel presided, and who exercised themselves in religious conversation, meditation and song, and surely we may add, in such knowledge of the Mosaic Law as there were means of gaining.

"Later in the history, that is in the time of Elisha, there seems to have been a 'company of prophets' at Bethel (2 Kings ii. 3); and an incident is recorded from which we may pretty safely infer, perhaps, that there was a company of prophets living together, with provisions at least in common, at Gilgal (2 Kings iv. 38—); and this is all that these books tell us on the subject of the schools or companies of the prophets.

"The individual characters and actions of some of these men are, however, brought out in considerable detail; especially those of Elijah and Elisha. Fine and noble and generous spirits they both were. To these two men in particular,—the leading spirits of the prophetic band during the middle period of the monarchy,—both miraculous utterances and miraculous doings are ascribed. And the careful study of what is recorded respecting them will shew the difficulty—nay, rather the impossibility—of drawing the line of exact separation between the natural and the supernatural in the record of their sacred function, while it must also (as appears, at least, to the present writer) shew the impossibility of resolving their intire ministrations into the most earnest or rapt exercise of their natural powers and characters alone. We may never be able to draw the exact line of distinction, while yet we may feel ourselves authorized to pronounce confidently respecting certain leading facts, that, unless utterly falsified in the narration, they were properly miraculous. At the same time we have to allow (as already frequently observed) for the disposition on the part of the Hebrew historians to regard as supernatural many things which would not have appeared so to the scientific thought of a later age. And in this state of doubtful but reverential feeling we must be content to leave many a difficulty."—Pp. 285—288.

In the case of Isaiah, critics have long seen that the writings which bear his name are the work of two or more writers. But theologians have been unwilling to admit it, fancying that the fabric of their religious system would crumble away under any such heresy. So also with the book of Daniel, which professes to have been written by the prophet himself, but which critics for centuries past have shewn to be much more modern. It

ought to be removed from the Old Testament and placed among the Apocrypha. But how few will venture to propose such an alteration in the canon of Scripture! Religious reverence, however, does not require us to deny or shut our eyes against these results of true criticism, or any others that industry and inquiry may produce. We feel, with our author, that the cause of Religion is the cause of Truth, and does not require any support which it may seem to receive from mistakes in the MSS. or in our views of the Scriptures. Christianity will not fall when it is acknowledged that the book of Deuteronomy was not written by Moses, nor the Second Epistle of Peter by the apostle.

Mr. Higginson gives a short abstract of every book in the Bible, with an opinion respecting its date. We select a portion of his remarks on Ecclesiastes, as a not unfavourable specimen of the way in which he has executed this portion of his work :

“The general subject of the book plainly is an inquiry after happiness. It is a search for the *summum bonum*. It is the writer's system of moral philosophy, if that can be called philosophy which seems rather the outpouring of uneasy thoughts and melancholy reflections than the calm investigation of philosophical truth ; and if that can be called a *system* which is anything but systematic, propounding opposite opinions without clearly vindicating the one and rejecting the other, and laying down no one principle so plainly as this often-repeated disclaimer of all satisfactory principle : ‘Vanity of vanities’ (utter vanity), ‘saith the Preacher ; all is vanity.’ He states the problem of life, indeed, without solving it ; or rather, he says it cannot be solved.

“In fact, it was not to be expected that a complete picture of human duty and happiness could be presented by him. Christianity had not yet shed its broad and vivid lustre upon these all-interesting subjects. The Jews saw but the faint twilight of revelation ; and philosophy, considered as distinct from revelation, they had scarcely attempted. We must remember, then, that he who cries out so sadly upon human life, ‘Vanity of vanities, all is vanity,’ was a Hebrew, not a Christian. Then, if not himself a king, he writes in the name of a king ; and the throne of an arbitrary monarch especially is far from being the most favourable position for taking an impartial view of the condition and duties of mankind. Its splendour exaggerates the outward attributes of life ; while the servility and corruption surrounding it too naturally lead the royal moralist to underrate the current virtue of mankind at large. Then the personal history and character of Solomon himself, as depicted in his history and reflected in this book of Ecclesiastes, force upon us the further reflection that sensual habits are not compatible with the clearest moral vision.

“The Christian reader, then, ought not to take up the doctrines of king Solomon with implicit reverence as the very oracles of divine truth. Those who profess to do so, are indeed, in spite of their professed reverence, obliged to adopt such forced and unnatural interpretations of his words, as are quite incompatible with their avowed theory of verbal inspiration. Instead of this, the intelligent Christian reader should place the writings of the Jewish sage, and the sage himself too, in the clear



light of the Christian belief and morals; and, while candidly assigning their true merits, which are of a high order as estimated by their historical relation to Judaism, should not scruple to point out their necessary defects in the reflected light of Christianity. Instead of attempting, or desiring, to echo the ever-recurring sentence of 'Vanity and vexation of spirit,' it should be his delight to observe how Nature and Providence become vocal under the Gospel at least (feeble though their whispers might be in the ears of the Jewish sage) with sounds of joy and thankfulness and hope. And he may understand how the gloomier views might too readily occur to thoughtful minds under the dim twilight even of divine revelation, without disparagement to those feebler rays of heavenly truth, and yet so as to exalt our appreciation of the knowledge and love communicated by the Gospel of Christ. This is the only way at once to do full justice to Ecclesiastes and to the claims of Christianity upon ourselves."—Pp. 378—380.

The remarks we have already made and the extracts produced will serve to shew that we cordially approve of Mr. Higginson's aim, and entertain a very high opinion of his work as a whole. In his treatment of details and smaller matters, there are many points on which we must all differ. Some of these we will venture to point out. We prefer his account of the Prophets to the earlier parts of his book; but the placing Joel later than the books of Isaiah and Jonah, we can by no means approve of, as these two both make use of Joel's words. Joel had said in his earnest call to arms, "Beat your plowshares into swords, and your pruning-hooks into spear-heads: let the weak say, I am strong" (iii. 10). And Isaiah describes peace as a time when, on the other hand, "they shall beat their swords into plowshares, and their spear-heads into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (ii. 4). Now, if we look at these two passages, either with the eye of the poet or with the science of the cutler learned in the use of steel, we must arrive at the same opinion, namely, that Isaiah's thought is borrowed from that of Joel. So, again, Joel tells the Jews to sanctify a fast and turn to the Lord, and "who knoweth if he will turn and repent, and leave a blessing behind him?" (ii. 14). And the book of Jonah, in almost the same words, says a fast was made; and the king of Nineveh asks, "Who knoweth if God will turn and repent, and turn away from his fierce anger?" (iii. 9). Now, trifling as these words are, we may be sure that Joel, the most eloquent and original of the Hebrew poets, did not borrow from the book of Jonah, one of the tamest and weakest. Joel, indeed, seems to be the writer to whom Hebrew poetry owes most. The date of the book of Jonah can be conjectured by its borrowing many sentences from Psalm lxix., which was certainly written during the captivity.

Mr. Higginson's views of the Pentateuch are hardly exact or satisfactory. He clearly recognizes that great canon of scrip-

tural criticism, that these early writings were growing longer and more full every time they were copied. But he does not make full use of it. The necessary step towards determining the date of a book, is to begin by separating those portions which were added at later periods. From the older parts of the Pentateuch, the history of the Exodus, and the laws written when Ephraim and Manasseh were the ruling tribes, we must separate those which were added when Judah was at the head of the nation. From those written under Samuel's school of prophets, we must separate those that belong to the time when the levites held the first rank as priests. Till this division between the older and the newer portions is attempted, the rival parties must continue each endeavouring to support a baseless theory; one, that the Pentateuch is as old as Moses, and the other, that it is as modern as the fall of the monarchy; whereas each assertion is true as to part. So also with the Gospels; in vain will their advocate plead for their authenticity, if he will continue to treat each as an uncorrupted piece of writing, like one of Paul's Epistles. If he would defend the authenticity of Mark's Gospel, he must give up the twelve last verses which have been added to the early copies. In the case of John's Gospel, he must give up the last chapter. Matthew and Luke must be acknowledged as compilations to which additions may have been made. We hope yet we may some day see the main facts of our Saviour's life as logically defended as those of St. Paul's. But they never have been yet. And the reason is sufficiently clear. The writers on the evidences will assume, against all reason, that when they have proved the authenticity of a few sentences in a gospel, they have proved it as to the whole. And when they have done, sceptics laugh at their arguments, and the friends of Christianity grieve to see a good cause so badly defended.

Before laying down the interesting volume which has called forth these remarks, we must make one other extract. It relates to Nineveh, and the confirmation recently given to the narrative of Scripture by the labours of scholars and the discoveries of travellers:

"In Kenrick's 'Egypt under the Pharaohs' (II. 370—374), the scriptural account is thoroughly harmonized with those of Herodotus and the Egyptian monuments. And now, within the last year or two, Mr. Layard has brought to light the contemporary history of these events as told by the Assyrians on their monuments and buildings. Twenty-five centuries after the events, and nearly as long since the Scripture accounts were put in writing, Nineveh is called up from her ruins to give her version of the matter. Mr. Layard has excavated the foundations of the stupendous palace of Sennacherib at Kouyunjik, and finds a chronicle of that king's reign inscribed upon some of its remaining sculptures, but little effaced or defective. These inscriptions, in the arrow-headed or cuneiform character, have been deciphered by the ingenious labours of Dr. Hincks and Col. Rawlinson, who are thus restoring a lost character



to our knowledge, as the traveller has brought back the lost city to the light of day. And what do these Assyrian inscriptions say about Jewish affairs? Their attestation of the Bible history is most remarkable. They state that Sennacherib subdued Syria, that he defeated the Egyptian king, that he took forty-six cities and fortresses belonging to Hezekiah, king of Judah, spoiled his towns, shut him up in Jerusalem, his capital, and imposed a tribute upon him, the amount of which almost exactly corresponds with that stated in the Scriptures. These inscriptions are on the face of the palace, near the foundation. In some of the chambers there are also bas-reliefs, which represent a city under siege, and a procession of captives of Jewish physiognomy and attire brought before the king; and, as if to put the meaning beyond possible question, an inscription over the head of the king is as follows: 'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish (Lakhisha). I give permission for its slaughter.' (Layard's Discoveries in the Ruins of Nineveh and Babylon. Second Expedition. 1853.) It is impossible to imagine any stronger attestation to the authenticity and general faithfulness of the Jewish historical Scriptures than this."—Pp. 421, 422.

This first volume of Mr. Higginson's work does much for the study of the Old Testament; and we have no doubt that the next volume will do as much towards the explanation of the New Testament.

S. S.

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#### POPULAR EDUCATION.\*

THIS valuable and suggestive work, published under the sanction of the Society of Arts, the production of Mr. James Hole, Honorary Secretary of the Yorkshire Union of Mechanics' Institutions, is a most acceptable manual to all who are interested in the progress of popular education—and who is not interested?—and who are anxious to extend and improve such beginnings of Colleges for the People as we have in our existing Mechanics' Institutions and Literary Societies. Those who are engaged in the management of Schools and Mechanics' Institutions, or who are studying how they may extend the advantages of these among the working classes, will find this work well worth their perusal. The author speaks with the authority of one whose mind has mastered the subject, and who is extensively acquainted with the actual condition of our Literary Institutions. It is refreshing to listen to so enlightened and earnest a friend of popular instruction, and to receive the counsels of one who has studied the defects and excellences of our Mechanics' Institu-

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\* An Essay on the History and Management of Literary, Scientific and Mechanics' Institutions, and especially how far they may be developed and combined so as to promote the Moral Well-being and Industry of the Country. By James Hole, Esq. 8vo. Pp. 183. Longman and Co. 1853.

tions. From a hint in the volume, we gather that the author himself has owed the chief part of his education to the advantages he enjoyed in connection with the Mechanics' Institution at Manchester. This is the more worthy of notice, as shewing, among numerous instances, how much can be done for self-improvement where there is the resolution to make the best use of such helps as we have; and because, moreover, the book is written in a diction of pure and perspicuous and unaffected English, such as would do no discredit to a *man* from Oxford or Cambridge—supposing it possible for him to descend from his Mathematics and Greek to a thing so unclassical as the writing of correct and grammatical English.

We are not singular in the feeling we have long entertained, that Education is the question of questions. This far transcends all the ordinary topics of political faction; it is the chief item in that Condition-of-England question which has happily of late begun to occupy the attention of the best minds of our country. It does not yield in importance to the Food question: it is a food question, the question of the mind's food. There may be difference of opinion as to whether, and how far, Government may aid and stimulate national education; but all are agreed that the education of the people needs to be increased in quantity and improved in quality. And we seem also, most of us, to have arrived at the conclusion, that something or other ought to be done; and that whatever danger there might be in Government interference on the one hand, or on the other in the immethodicalness of voluntary effort, yet there is far greater danger in leaving the work undone or ill done, while sects are squabbling who shall do it. Of all evils, we are choosing the greatest. For the result is, that while we are quarrelling, millions of children are growing up with their resources of improvement, morality and happiness, restricted through our unseasonable dissensions. Surely some kind of education is better than none. And as men cannot agree on creeds and catechisms and what may be called denominational religious teaching, the wisest and only practicable course seems to be, to unite in promoting that education which all admit to be important for man in order to discharge his duties as a citizen of the world, the well-known routine of a common education, and such elementary principles of scientific knowledge as can be popularly imparted; leaving space and opportunity for those whom it may concern to impart the specific religious teaching, the denominational and controversial. This seems the only practicable medium in presence of our existing religious divisions. Nor does union for what has been called secular education, at all disparage or discountenance the religious portion of it. Rather say, it provides for this more efficiently. It sends up trained intellects to receive the more advanced and specific religious instruction from the parent, clergyman or Sunday-school teacher.



It does the preliminary work of teaching to read, &c., which at present has to be done in many Sunday-schools. If we had good secular education in common, the Sunday-schools might be devoted to that kind of training which their name imports. And it might lessen the misapprehension of some with respect to the term secular education, if it were known that under secular is included the training in habits of truth, justice, kindness, submission, good temper, cleanliness, order, reverence, obedience, &c. The unsectarian and catholic portion of religion is not excluded. Secular excludes only the denominational, the less certain, the controversial.

We were glad to learn that the Bishop of Manchester had the other day to modify and retract his very strange and unphilosophical assertion respecting education. We might have expected something far different and better from the once highly-respected and successful conductor of King Edward's School, Birmingham, than the narrow, clap-trap and mistaken declaration, that "education without religion was only a curse;" as if there could be any exercise and training of the faculties even in secular studies which is not, both directly and indirectly, advantageous and a blessing,—preparing for something farther,—giving the individual the actual possession of his own faculties,—enabling him, if he is disposed, beneficially to occupy his time, and add indefinitely to his sources of usefulness and enjoyment. Properly regarded, everything that exercises and unfolds man's thinking powers, that makes him a more intellectual being, shews him the capacities of his own richly-gifted nature, raises him above the sensation of the moment and makes him regard the future,—every such thing and agency, though it bear no sectarian name or reference, is yet, in its tendency and its potentiality, religious.

If this war-cloud in the East should not break on us, and turn away our attention from internal improvements to sounds of battle and thoughts of bloodshed, then our hope is that something may be attempted in the next session of Parliament to aid and stimulate popular education,—a consummation surely to be devoutly promoted by all good men.

The author thus adverts to a charge made, with some colour of truth, against us in recent times; and to which a distinguished philosopher a few years ago called public attention, in a work "*On the Decline of Science in England.*"

"Neglect of the interests of science and art in this country on the part of the nation is a complaint so often repeated as to be almost stale. Much has been done by individuals and voluntary associations, but done without system and without relation to actual wants, so that a large amount of effort has been unproductive. An unreasonable jealousy of all interference of Government on the part of the people, and an almost utter indifference on the part of the Government itself to its own highest duties, have in past years prevailed. The intense worship of wealth and

rank, compared with that paid to intellect, and the struggle of parties and factions on great political questions, have also contributed to this neglect. While other countries have been moving unostentatiously onward in the path of education, both for youths and adults, and have, without a tithe of our natural advantages, become able to tread closely on our heels in the march of civilization, this nation has been indulging its characteristic self-complacency, and looking with supremest contempt on those foreigners. With frigid indifference we have seen growing up amid our refined and luxurious civilization the densest, brutalest ignorance—side by side with our enormous wealth an incredible amount of human misery—the palaces of the rich elbowed by the nests of fever and the hovels of despairing wretchedness. While we have been squabbling about who shall teach the children, and what they shall be taught, hundreds of thousands have grown up untaught in all save vice. And now that the Great Exhibition is over, we learn that even the shop is in danger—a fact we may hope that will leave its due impression. More remarkable than even these contrasts is the noise we make when we are about to extend some small help to education. ‘Speech from the throne’—‘strong feeling in the country’—‘decided expression of the House’—‘editorial thunder in all newspapers’—and all for a few thousands; while a million or two more or less in army or navy estimates would not have created a tithe of the excitement. And yet what item is there in the Chancellor of the Exchequer’s budget which can rank for one moment with that devoted to advance the intelligence of the country? What interests, West-Indian cotton, shipping or any other, can be compared with the ‘working-class interest?’ and what duties of more moment than attention to the moral and social advancement of our swarming population?”—Pp. 3, 4.

The establishment of Sunday-schools did much to prepare the way for the establishment of Mechanics’ Institutions. Reading and writing were taught to the children in them, with which evening classes were afterwards connected for the instruction of adults. In 1789, a Society was established at Birmingham for instructing young men. Writing, book-keeping, arithmetic, geography and drawing were taught, lectures were delivered, a library was formed; in fact, the “Sunday Society,” or, as it was afterwards called, the “Birmingham Brotherly Society,” resembled in most respects a large number of Mechanics’ Institutes of the present day. In 1796, Anderson’s University was incorporated by the magistrates and council of Glasgow. Dr. John Anderson bequeathed the larger portion of his property for “the improvement of human nature, of science, and of his country.” The University was to consist of four colleges and a school. The colleges were for the Arts, Medicine, Law and Theology. Fortunately for popular education, Dr. George Birkbeck was appointed Professor of Natural Philosophy in the Andersonian University. In order to procure apparatus for his lectures, he had to resort to the workshops of Glasgow, and this brought him in contact with the artizans. He learned their wish to supply their want of scientific information. He resolved to supply them

with the means. "Why," said he, "are those minds left without the means of obtaining that knowledge which they so ardently desire? Why are the avenues to science barred against them because they are poor?" He resolved to offer them a gratuitous course of elementary philosophical lectures. Of course the wise people of that time pronounced the whole thing visionary, and very learnedly predicted, that "if invited, the mechanics would not come; that if they did come, they would not listen; and if they did listen, they would not comprehend." The Glasgow mechanics came, listened and comprehended. And this may be considered the actual commencement of the systematic attempt to impart in this country scientific knowledge to the people. In 1804, Dr. Ure succeeded Dr. Birkbeck in this honourable field of labour. In 1814, a Mr. F. Dick wrote five papers in the Monthly Magazine on the formation of Literary and Philosophical Societies for the humbler classes, containing many valuable suggestions. In 1817, an Institution, entitled the Mechanical Institution, was established in London. In 1821, the Edinburgh School of Arts (now become the Watt Institution) was established by Mr. Leonard Horner. This is a model, so far as the plan of instruction is concerned. But the most remarkable and auspicious year for such Institutions was the year 1823, when Institutions were formed in Glasgow, Liverpool and London. The establishment of the London Mechanics' Institution on Oct. 11, 1823, is an epoch in their history, and gave an impulse to them in the provinces. Brougham, Denman, Hobhouse, Lushington, Birkbeck, &c., were leaders in this movement. A large building was purchased, at a cost of £4000, of which £3700 were advanced by Dr. Birkbeck, two-thirds of this sum remaining unpaid to the present day. For this truly national service, the Government had the generosity the other day to offer £50 a-year to Dr. Birkbeck's widow, an offer which was of course *declined*.

From this date, such Institutions have spread over the three kingdoms, till they now count about 700 Societies, containing 120,000 members, with their lectures and libraries, and in many of them classes for special instruction. (Pp. 6, 7, 8, 9.)

Though the amount of information conveyed by a lecture must be meagre, and is in great measure rendered abortive if not followed up by reading from the library, and yet more exactly in the class distinctively set apart for its appropriate study, yet no doubt Mechanics' Institutions have contributed a little to diffuse a better tone of thought among some portion of the working men, have dispersed some small modicum of information, perhaps aroused the wish for more, and turned attention to the fact, that one of the great wants of this great country is increased facility for the instruction of its up-grown population.

"Whatever we may think of Mechanics' Institutes as educational establishments, they have certainly, and perhaps more than any other



agency, helped to form a sound practical opinion as to the necessity and duty of popular education. At their lectures and social meetings, this has ever been directly or indirectly the noble theme. They have established the right of the people to culture—more primary and pressing than the right to labour or the franchise—a right great as the right to live, since it makes life worth living for. The large circulation of their books has cultivated a taste for reading, and rendered it profitable to produce the most excellent works at an almost nominal price. Some people are disposed to regard the cheapness of books as the cause of the increase of reading; it would be truer to say that primarily it was rather the effect of the increased taste for reading which these institutions first helped to foster. They created a paying public to take them. Many of the books are read by the family of the member as well as by himself. When a man has acquired a taste for reading, he will not be content with the books of the library. It was Mechanics' Institutes which created a popular taste for good music. Cheap concerts originated with the Mechanics' Institution at Manchester. Crude as is the knowledge conveyed by Institutional lectures, there is no doubt that they have facilitated the progress of social and sanitary reform. People have got to know a little about ventilation, about draining, about smoke-consuming, and other practical matters. Though politics are excluded, newspapers are not, and a superior-class newspaper has come within the reach of the people. The tone of thought on many political topics has become elevated. Newspapers of both sides are admitted; people get to see both sides of a question; partizanship is diminished; honesty and ability are found not to be the exclusive property of one side, and stupidity and villany of the other. This very valuable result has been strengthened by the bringing of all sorts of men together at their social meetings. We have seen the successful and rejected candidates meet the day after an election on such an occasion, and forget all the animosity of party in the common desire to elevate their fellow men."—P. 11.

One of the most clearly-defined aims of the founders of Mechanics' Institutes, was to impart instruction to workmen in those rules and principles which lie at the basis of the arts they practise. Yet it is generally acknowledged that these Institutions have proved a failure:—1st, they have failed to attract the operative classes; 2nd, to impart scientific instruction.

In Yorkshire, containing proportionally the largest number of such Institutions, the members of Mechanics' Institutes do not form 2 per cent. of the entire population. The Manchester Institute contains 1184 members, for a town of 452,000. But of these 1184 members, only 309, or one quarter, are computed to belong to the operative classes. In Leeds, containing the largest Institution in the kingdom, and one of the best managed, with 2166 members, we have only 1 in 50 of the entire population; and if we restrict ourselves to the working population, it is only 1 in 115; that is, on the average of every 115 working men in Leeds, only 1 embraces the benefits of an Institution expressly designed for "his order." The proportion in other parts of the country is not more favourable than this; in some

parts, less so. Clearly, then, the masses of the working men have not been attracted to the Institutes. From returns supplied by 32 of the principal Institutes in Lancashire and Cheshire, it is found that in only 4 do the working classes attend in considerable numbers, and these 4 are established in mere villages. Out of the 21 Institutes in the Midland counties, only 3 contained the working classes in considerable numbers. Of the numbers in actual attendance, a large proportion are under eighteen years of age; and the classes which ought to be affording elementary scientific knowledge, have to descend to the mere work of the British or National School, the teaching of reading, writing and arithmetic. The number of females who are members, is about 1 in 10 to that of the men. The author considers that one great and general cause of this state of things, is the deficiency of elementary training for children:

“The adult has to commence that process in the Institution which ought to have been completed before he entered its walls, and the time which he should be spending in the temple of knowledge, is taken up in mastering the keys of its portals. He commences when the character is formed, and, above all, when it is most difficult to induce habits of study.”—P. 20.

He replies to the objection of some, that the mass of the working classes, having to earn their subsistence by manual labour, can never be expected to take great interest in intellectual pursuits. He confronts it with the facts of the Franklin Institute of Pennsylvania, America, where a People's College is really in operation, with its classes, libraries, lectures, professors, &c. Lyell, the geologist, had 3000 persons to hear him lecture. Editions of from 5000 to 20,000 copies of historical and scientific works are frequently sold in America. “Our own people have never yet been fairly put to the test; but with every extension of the means of instruction, a larger number have availed themselves of them.” (P. 22.)

Our author next shews that these Institutions have failed in their second object, the communication of scientific instruction—1st, by library; 2nd, by lectures; 3rd, by classes.

It appears that by far too large a proportion of the books demanded consists of light reading and mere amusement. In the Leeds Institution library, while the graver works amount to 25,000 volumes, those of a lighter character, fiction and periodicals, reach 28,000. It is judiciously remarked,

“We cannot go with those who would exclude works of fiction from Mechanics' Institutes. In many their introduction has been strongly resisted, and from some they are still excluded. Such an exclusion appears to us indefensible. One might wish that so large a quantity of ‘sack’ had a little more bread with it; but unless these Institutes had the power of directing the minds of the members into regular study, it is probable that the suppression of light reading would but make fewer

instead of better readers. We should drive many to less carefully selected stores than those on the shelves of the Institute. Moreover, while the undue use of works of imagination is to be deprecated, it must not be forgotten that the imagination has its claims as well as more utilitarian faculties, and that people employed in the active business of life require their imaginations to be raised and stirred, and are not likely to let them absorb more than their share of attention. The only way of preventing evil from this source, is to exercise great care in the selection and amount of the works introduced, and to supply that training which will make works of a higher character better relished and appreciated."—P. 28.

The lecture department is still less satisfactory; those on science growing small by degrees and beautifully less, while the number of lectures on lighter themes is increasing. The earliest lectures at Mechanics' Institutions were of a scientific character; but, probably owing to the deficiency of elementary education among our operatives, those lectures shot over the heads of the people; the demand was for something popular, exciting, attractive; and accordingly dramatic readings and discourses on music, &c., took the place of topics more appropriate.

"The most valuable lectures are those which partake of the nature of class instruction. The course on any subject should be sufficient in number to enable the teacher to convey adequate information on the principal leading points, and it should be accompanied by either written or oral examinations, and frequent reviews of past lessons. A course of winter lectures so pursued would have results far more valuable than any number of miscellaneous lectures."—P. 29.

From a comparison of a large number of Institutes, it appears that the attendance at evening classes comprises less than a sixth of the whole number of members. Those classes, however, are not for the study of such subjects as mechanical philosophy, or chemistry, or mental science, or social economy, or mathematics, as some of us might wish and expect; they are to teach mere reading and writing, &c.,—substitutes for the British School,—giving the merest rudimentary training, and attended chiefly by pupils under eighteen years of age. This is not very encouraging. The greatest difficulty, perhaps, is to overcome the apathy of the operatives to their own improvement. Of course you cannot man the Mechanics' Institution by emptying the tavern, any more than you can make people religious by Act of Parliament. But the author is of opinion that if Mechanics' Institutions were efficiently conducted,—if valuable instruction were offered by really competent teachers,—there would be no lack of numbers or interest on the part of our working people.

This little volume contains many valuable suggestions for the improvement of Mechanics' Institutions, so as to render them a kind of higher schools to carry forward the education of the up-grown operatives.



The elevation and education of Woman is a theme that has attracted some attention of late years in this country and in America; and though we are aware of the ridicule which in some quarters may be attached to the very mention of the thing, yet sneering and laughter may really oftentimes contain very little argument. The subject is one of the very highest importance to every community; only let wise and temperate methods be pursued, and we may allow objectors to laugh and sneer in chorus. On this subject the author most judiciously observes,—

“The elevation of Woman is too large a subject to enter upon here; but it is obvious that many of the arguments which apply to the education of the male sex, apply with equal force to the female, while there are some reasons which give the latter even a more imperative claim. If a woman is not cultivated, so as to be a companion for her husband, she is but his drudge. True it is, that economy, order, cleanliness and other household virtues, are possible without the possession of much book learning; but there are other qualities not less essential to domestic happiness than these. Good temper, and at least moderate intelligence, are equally requisite. We know instances, and they are not uncommon, when, from want of knowing how to improve a leisure hour, women of the labouring class become disagreeably clean; cooking, washing, scrubbing and rubbing, from Monday morning till Saturday night; their whole time is devoted to the worship (on their knees) of their household gods, the furniture and fire-irons. Although this is a less evil than a literary slattern, yet for a human being gifted with faculties for far higher purposes, this is surely a melancholy perversion. Or sometimes want of better knowledge causes a large portion of time to be wasted in stupid gossip; at others it exhibits itself in an undue and disproportionate love of dress and finery. Persons who have visited manufacturing towns, must have often been struck with the incongruity between the elegantly-dressed females and their coarse tone, language and manners. Nothing manifests so strikingly the direction which our *progress* has taken these last few years. One is almost tempted to parody Hood’s lines and say,

‘Alas! that dress should be so cheap,  
And common sense so dear.’

“The coarseness which the conditions of their birth and training, uncounteracted by any superior influence, too often induce, acts even more disastrously on the character of their children than upon the happiness of the husband. The greatest educators have confessed that all they could do was nothing compared with the influence of the mother upon the child. The greatest men the world has yet produced have (with singular unanimity) traced the germs of their greatness to maternal influence. Pondering this truth, so notorious as to be commonplace, let any one visit the cottages and the small streets of our large towns; let him see the filth and squalor in which the children are revelling with the fortunate unconsciousness of childhood; let him listen to the frequent language of passion, and witness, as he often may, the brutal violence of personal chastisement towards these the men and women of the next generation;—he will not wonder that with such a preparation at home, backed by the penny theatre and the casino abroad, the boy or girl

leaves the parental roof as soon as they can earn a few shillings a week, and set up as precocious men and women even before childhood is well completed. It may be objected that, as the occupations pursued by men are so much more varied than those pursued by women, the latter could derive no advantage from many of those studies which are essential to the success of the former. We reply that there is a distinction between that general culture which *all* ought to have, and the special cultivation suited to particular pursuits. To the former, there is surely no reason why women should not lay claim equally with men; and as to the latter, we think that for many departments of industry and commerce women are as well adapted as men, but from which they are cruelly and unjustly excluded. . . . Once allow that women have equal rights with men to instruction, and that its bestowal is of equal urgency, and the practical difficulties will melt away. Where this conviction is not entertained, mole-hills will swell into mountains, and nothing can be done.”—Pp. 36—39.

A. M.

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ADDITIONS TO THE MEMOIR OF REAR-ADMIRAL JAS. GIFFORD,  
WITH EXTRACTS FROM HIS FATHER CAPT. GIFFORD'S MSS.

THE following letter from Major-General Gifford, who is referred to at p. 21 of the above Memoir as the publisher of the last edition of his father's work, the “*Elucidation of the Unity of God*,” is not unworthy of record, as indicative of the ardent zeal and piety of another member of the Gifford family.

*To Miss Gifford.*

“*Higgate, Jan. 28, 1815.*

“My dear Sister,—I feel most sincerely obliged by your communication respecting the present state of the Unitarian church, and I am most truly gratified to perceive your anxiety upon that subject. Natural as it is that we should possess these feelings, it will ever be a delightful reflection to me to be assured that every soul of my dear father's family should evince a sincere and animated zeal in the important cause, not only that the cause is most interesting, but that such feelings must bind us to a tender remembrance of our departed parent, and to humble endeavours to imitate his piety.

“With every inclination to believe that the noble cause of Truth prospers, I cannot help thinking that Dr. Estlin's account flatters. It is very similar to what I was once told by Mrs. Lindsey. The building of chapels, however, and the wrath of the Bishop of St. David's, are strong arguments. The latter I consider in a very favourable light. His opposition may gain him a better bishopric, but it will also gain proselytes to the cause he opposes, if Mr. Belsham proves but even a tolerable champion. I am confident that the former hostility of Dr. Horsley and some others, occasioned a wider expansion of the truth. I should like much to see Mr. Belsham's Reply. Pray send it to me. I cannot express the sensations which occasionally arise from viewing the

consequences of our father's devotion to this cause, which teems with endless happy effects to him and all belonging to him, for it has connected his memory in such a manner with all that is great and good and sacred, that it is impossible but we must be benefited by the association, and this alone must be a source of happiness to him; in short, there is no end to its happy effects; they may be followed in idea for ever. \* \* \* With warmest love to all, I remain, my dear Julia, your affectionate Brother,  
WILLIAM GIFFORD."

Major-General Gifford died in 1825, at Swansea, aged fifty-five, and an obituary notice of him is inserted in the *Monthly Repository*, Vol. XX. p. 498. Between the Admiral and this brother there existed the greatest affection. He was most attentively nursed by him in his illness, and a short time before his death he said, "You are an invaluable brother, James!" Among his last words, marking his entire submission to the Divine will, were—"Do not grieve, my dear James; the time appointed for death is, I am certain, best for the dying."

Captain Gifford, the Admiral's father, died Jan. 21, 1813, aged 73, at Potton, in Bedfordshire. He was buried in the family vault in All Saints church, Cambridge. His tablet bears the following inscription:

"A most exalted and earnest fervour in his devotions marked  
his religious duties;

As a Husband and Parent, his love was most tender, constant  
and unbounded;

In all his dealings with mankind, his conduct was humane,  
honourable and sincere."

His principal work, the "Elucidation of the Unity of God," from the social position of the author, obtained admission into the higher circles of society, and was of great service to the Unitarian cause. From the pious and candid spirit it exhibited, it elicited praise even from orthodox reviews. Thus the *Critical Review*, on the first edition, remarks,

"The design of this tract is to evince, by arguments drawn from reason and scripture, the Unity of the Supreme Being, or to prove that the Holy Ghost is no other than the Spirit of the Almighty, and that Jesus Christ was only the sacred and anointed Messenger of the Most High, or the Son of God in a qualified sense.

"The author, who appears to be a serious writer, has discussed the subject with a proper degree of moderation, and a laudable desire of discovering what he apprehends to be the truth in this important article of religion."

And the *Monthly Catalogue*, in its criticism on the second edition, observes,

"The design of this writer is to elucidate the doctrine of the absolute Unity of the Deity, and to prove that the gifts or powers called the gifts of the Holy Ghost, are the spiritual dispensations of God Himself; that from Him they originally flowed, and not from any other Being; and



that whatever rank or power our great Deliverer may now hold in the universe, he possesses them in subordination to that Lord God Omnipotent, from whom he himself declares he received all things.

"The author writes with great calmness and candour, and, as far as we can judge, a sincere regard for the honour and interest of Christianity."

Without advertng to other favourable reviews of the work, I may mention the high opinion entertained of it by individuals well qualified to judge of its merits. The author's grandson once dined in company with Dr. Parr at the Rev. W. Field's at Warwick, when the Dr. said, "Are you related to the authors of the *Elucidation* and the *Remonstrance*?"\* And on the reply, "The one is my grandfather, the other my uncle," Dr. Parr observed, "Well, young gentleman, I say they are very clever books. I do not say I agree in opinion with them; but they are very clever books—very!"

To which commendation I cannot but add that of Dr. Carpenter to Miss Gifford:—"I am so astonished that I should not have met before with your father's excellent work! It is the *very book* I would place in the hands of any person in uncertainty about professing the Unitarian faith."

It may be interesting to subjoin a few extracts from the work itself.

The following, at p. 15, is well calculated to expose a popular device by which the Trinity has been absurdly represented:

"A veteran writer has lately reminded us that the doctrine of the *Trinity in Unity* is as clear as the proposition that '*three equilateral lines make one triangle*;' and in consonance with this *demonstration*, we have seen the Godhead represented, on the first leaf of a very excellent religious publication, *by a triangle*, surrounded with a glory, &c. This piece of unworthy artifice (though it borders a little on blasphemy) has flourished long; and the same miserable sophistry might be used to persuade us that there are *eight Gods in One*. Why? Because eight angles conjoined make only *one octangle*!"

How forcible, also, is the following reasoning at p. 20!

"Each of the Divine Persons must *necessarily* possess his own proper individual powers of *thinking, willing, acting*, &c., otherwise there could be no real *distinction* of persons. This very necessity implies that there cannot be any *absolute* union of their attributes without confounding their intellects and destroying their individuality."

And again, at p. 24:

"Now if their attributes be *unoriginated, absolutely inherent*, like those of the *Father*, and their *persons distinct*, then it evidently follows that we have three distinct, independent Gods."

The following extracts on the same subject are taken from his MSS.

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\* For an able review of this work, see Mon. Repos. Vol. XV. p. 638.

"They who deny the absolute supremacy of *God*, even the *Father*, by making others equal to him, depreciate (though they may not be aware of it) the authority of the Son himself, and render it of far less importance than if the Father were supreme over all. For the Son, in various places of the Gospel, declares that he derived all his authority and even his existence, whenever that took place, from the *Father only*. Therefore upon the supreme authority of the Father depends directly the authority of the Son, and the greatness of the Son's authority depends upon the greatness of its Source."—J. G.

"Revelation, universal nature and rational philosophy, unite in assuring us that there is only *One God*, and that there can be no more than one. Education, custom, and the polytheistic prejudices of mankind, would persuade us that there are more than one God. Now which of these guides are we to follow?"—J. G., June 7th, 1806.

"Notwithstanding the important, clear and undeniable *truth* contained in the latter part of the preface to Bishop Burnet's History of the Reformation, which was published nearly 100 years ago, yet nothing has been done to this hour towards completing the long-desired reformation, nor at present is likely to be done."—J. G., 1811.

"From Dr. Clarke's argument it appears to me that no person can be *God*, but He whose dominion and authority are supreme and underived. If it can be proved that there are more divine persons than one, whose dominion and powers are totally independent and underived, then it will be *proved* that there are *more Gods* than *one*, but not otherwise."—J. G.

Admiral Gifford was buried in St. Saviour's churchyard, St. Helier, in the same grave with his mother, between whom and himself the warmest affection ever subsisted. His mother has been heard to say, "You might as well take my heart from my bosom, as my son James from me." The following epitaph on the Admiral was written by his much attached and deeply mourning sister:

"Here repose the mortal remains of Rear-Admiral GIFFORD, who died at Goree, August 20, 1853, in his 85th year.

He spent 30 years in the service of his country, esteemed as a brave and efficient Officer, ever 'the Sailor's Friend.'

In private life he was kind, benevolent, and of Christian forbearance.

In his worldly transactions, his integrity was faultless.

His self-denial was uniform, though generous to others.

In his religious views, his zeal and sincerity were proved by the sacrifices he cheerfully made.

His perfect submission to the decrees of Almighty God, long felt, never once failed.

Three minutes before death, he said, 'It is all right!'

Reader, thus may you live, thus may you die!"

EDMUND KELL.

## CRITICAL NOTICES.

*Notes, Theological, Political and Miscellaneous.* By Samuel Taylor Coleridge. Edited by the Rev. Derwent Coleridge. 12mo. Pp. 415. London—Moxon. 1853.

COLERIDGE is oftener quoted than understood. It has been latterly the fashion of clergymen in controversy with Unitarians, to load their guns with some of Coleridge's shot. Did these gentlemen know the real character of Coleridge's theology, its bold latitudinarianism, and its contemptuous treatment of some of the favourite symbols of "orthodox" doctrine, they would be more cautious in giving the sanction of their praise to a writer who is sapping all the bulwarks of their most cherished systems. Some have thought that Coleridge's sarcasms and revilings of Unitarianism were the produce neither of malice nor conviction, but the mere prolusions of an irrepressible love of paradox. We are not sure that this theory, though charitably conceived, really protects Coleridge's character from damaging surmises. When the paradox and the worldly interests run parallel, it is difficult to believe that there was not a deeper purpose than that of assuming and defending by the subtleties of logic a really untenable position. When men like Arnold, Hare and Kingsley, while promulgating principles which in all consistency should carry them to at least the borders of Unitarian theology, not unfrequently go out of their way to express their aversion to this unpopular heresy, we may not feel compelled to give in to the harsh censure of conscious tampering with integrity and violation of truth; but, remembering the subtle workings of the human mind, we think we see in these instances something akin to the talk of a maiden who fears she may lack the strength to refuse some undesirable suitor, who against her will has made some impression on her heart, and who, to the last hour of resistance, speaks with all the exaggeration of fear against his pretensions. In respect to Coleridge, it is not improbable that his denunciations of Unitarianism have really furthered the promotion of its principles, by inspiring "orthodox" readers with a misplaced confidence in the soundness and safety of his views. An American apologist for Coleridge, writing a few years back in the *Christian Register* of Boston, remarked: "We confess we love and admire Coleridge the more, for the immense services he has performed to the cause of liberal Christianity. There is much talk of the influence of Unitarianism on orthodox bodies, and we believe it has exerted great influence. But no writer, nor all other writers together, have done so much to liberalize orthodoxy as Coleridge. The very approximation in thought at present existing between certain orthodox men and Unitarians, is owing to their common reception of truths uttered from the lips of Coleridge. Channing read him and Bushnell has read him. \* \* \* What there is of truth in him will stand. \* \* \* What there is of error, and there is much of it in our view, will by and by be seen more clearly in the light of the very truths he has advanced." Agreeing cordially with these remarks, we welcome the publication of Coleridge's *Notes* on books, many of which, on both religion and politics, are, we believe, as true as they are fearless. In reading the volume, of which we have given the title above, we have extracted some few pas-



sages, which we now offer to our readers, and will weaken their effect by no mingled remark of ours.

*The Apostolic Commission.*

"Few passages in the sacred writings have occasioned so much mischief, abject slavishness, bloated pride, tyrannous usurpation, bloody persecution, with kings even against their will the drudges, false soul-destroying quiet of conscience, as this text (John xx. 23) misinterpreted. It is really a tremendous proof of what the misunderstanding of a few words can do. That even Luther partook of the delusion, this paragraph gives proof. But that a delusion it is; that the commission given to the seventy whom Christ sent out to proclaim and offer the kingdom of God, and afterwards to the apostles, refers either to the power of making rules and ordinances in the Church, or otherwise to the gifts of miraculous healing which our Lord at that time conferred on them; and that *per figuram causæ pro effecto*, 'sins' here mean diseases, seems to me more than probable. At all events, the text does not mean that the salvation of a repentant and believing Christian depends upon the will of a priest in absolution."—P. 18.

*The Church overlaid by the State.*

\* \* \* "Said Luther, If we were not holpen somewhat by great princes and persons, we could not long subsist; therefore Isaiah saith well, *And kings shall be their nurses, &c.*"

On this, Coleridge remarks,—“Corpulent nurses too often, that overlay the babe; distempered nurses, that convey poison in their milk!”—P. 30.

*The Apostles' Creed.*

"I believe (said Luther) the words of our Christian belief were in such sort ordained by the apostles who were together, and made this sweet *symbolum* so briefly and comfortable."

"It is difficult (Coleridge remarks) not to regret that Luther had so superficial a knowledge of ecclesiastical antiquities; for example, his belief in this fable of the Creed having been a *pic-nic* contribution of the twelve apostles, each giving a sentence; whereas nothing is more certain than that it was the gradual product of three or four centuries."—P. 49.

*Biographies illustrate God's Providence.*

"Our Lord God (saith Luther) doth like a printer, who setteth the letters backwards; we see and feel well his setting, but we shall see the print yonder in the life to come."

"A beautiful simile (remarks Coleridge). Add that even in this world the lives, and especially the autobiographies, of eminent servants of Christ, are like the looking-glass or mirror, which, reversing the types, renders them legible to us."

*The Athanasian Creed.*

"Of the unauthorized Creed of the fierce individual whom, from ignorance of his real name, we may call Pseudo-Athanasius, I agree with many learned and orthodox Fathers of the English Church in wishing that *we were well rid.*"—P. 116.

*On Robert Robinson's terming the Bible "a plain, easy Book."*

"What if I were to call Newton's *Principia* a plain, easy book, because certain detached passages were axiomatic, and because the results were evident to common sense? What? The Pentateuch? The Solomon's Song? The Prophets in general and Ezekiel in particular? What? The Ecclesiastes? The praise of Jael? of Ehud? of David? What? St. John's Gospel and his Revelations? The apparent discordances of the Evangelists in the most important narratives, as that of the resurrection? What? St. Paul's Epistles, declared by a contemporary apostle dark and hard? Are these proofs of a plain and easy book?"

"The writer of the preceding note reverences the Bible, he trusts, as much and believes its contents with a far stricter consistency with Protestant orthodoxy (in the common received meaning of the word orthodoxy), than the amiable author of this discourse ('*The Sufficiency of the Holy Scriptures*'), as appears by his own letters. But never, never can he believe that the many and various writings of so many various and distant ages as brought together form the book; that this book, or *collectaneum*, the interpretation of which *has* occupied and will occupy all the highest powers of the noblest and best intellects even to the consummation of all things, can be called *in toto*, or even on the average, 'a plain and easy book!' That which is necessary for each man's salvation (in *his* particular state, he making the best use of the means in his power, and walking humbly with his God) is sufficiently plain for that *his* purpose, the writer of this note cheerfully acknowledges, and with thanks to the Author of all inspiration and of all good gifts."—Pp. 120, 121.

*Richard Baxter.*

"Baxter was the nearest to absolute toleration of all theologians. He proposed that all persons admitted as Church-members should be ready to declare, that they desired what was prayed for in the Lord's Prayer, believed what was declared in the Apostles' Creed, and held themselves bound to obey what was enjoined by the Ten Commandments, and that all beyond should be free to each."

*Charles the Second.*

"There are good grounds for the belief that more and yet worse causes than sensuality and sensual sloth, were working in the King's mind and heart, viz. the readiness to have the French King *his* master, and the disposer of his kingdom's power, as the means of becoming himself the uncontrolled master of its wealth. He would fain be a despot, even at the cost of being another's underling. Charles II. was willing, nay, anxious, to reduce his crown and kingdom under the domination of the Grand Monarque, provided he himself might have the power to shear and poll his subjects without leave, and unchecked by the interference of a Parliament. I look on him as one of the moral monsters of history."—P. 180.

*Hume's History confuted by Pepys the Diarist.*

"To initiate a young student into the mystery of appreciating the value of modern history, or the books that have hitherto passed for such, first let him carefully peruse this Diary (of Pepys); and then, while it is fresh in his mind, take up and read Hume's History of England, reign of Charles II. Even of Hume's reign of Elizabeth, generally rated as the best and fullest of the work, I dare assert, that to supply the omissions alone would form an appendix occupying twice the space allotted by him to the whole reign, and the necessary rectifications of his statements half as much. What with omissions, and what with perversions of the most important incidents, added to the false portraiture of the characters, the work from the reign of Henry VII. is a mischievous romance."—Pp. 180, 181.

*President Bradshaw and Charles the First.*

"What would the contemptible Martyr-worshippers (who yearly apply to this fraudulent would-be Despot the most awful phrases of holy writ concerning the Saviour of mankind, concerning the Incarnate *Word*, that is with *God* and is *God*, in a cento of ingenious blasphemy that has no parallel in the annals of impious adulation)—what would even these men have? Can they, as men, expect that Bradshaw and his Peers *should* give sentence against the Parliament and Armies of England, as guilty of all the blood that had been shed, as Rebels and Murderers! Yet there was no other alternative. That he and his Peers were influenced by Cromwell is a gross calumny, sufficiently refuted by their after lives and by their death hours, and has been amply falsified by Mrs. Hutchinson, in her incomparable Life of her incomparable

Husband, Colonel Hutchinson. O! that I might have such an action to remember on my death-bed! The only enviable part of Charles's fate and life is that his name is connected with the greatest names of ancient or modern times—*Qui cum victus erat, tantis certasse feratur.*—Pp. 202, 203.

*On the Earl of Strafford's Dying Declaration, "that he loved Parliaments."*

"If aught could—but nothing can, nor dare we indeed desire that anything should—remove the superstition in favour of dying words, this fact, and the similar fact in Charles's own scaffold scene, are well fitted to produce the effect. Both died with a lie in their mouths. Strafford, with his love of Parliaments and devotion to the Constitution, by which the King was made dependent on them; and Charles, with the delivery of his Icon Basiliké as his own work!" P. 210.

*Lord Clarendon.*

"Nor ought it to be concealed that Hyde suborned assassins against an honest man than Cromwell, the patriot Ludlow. When to this detestable wickedness we add his hardening of Charles I. in his prelati cal superstition—his being accomplice of the King's in the three contradictory treaties with three different parties at the same time, neither of which the King intended to fulfil, and his total abandonment of the religious rights of the subjects to the fury of the Bishops after the Restoration—we must attribute the high praise bestowed on Clarendon by historians, and the general respect attached to his memory, chiefly to the infamy of the rest of the Cavalier faction, canonizing bad by incomparably worse."—Pp. 213, 214.

*Interpretation of the New Testament.*

"Take any moral or religious book, and instead of understanding each sentence according to the main purpose and intention, interpret every phrase in its literal sense, as conveying and designed to convey a metaphysical verity or historical fact,—what a strange medley of doctrines should we not educe? And yet this is the way in which we are constantly in the habit of treating the books of the New Testament."—Pp. 276, 277.

*Uses of History.*

"The difference between a great mind's and a little mind's use of history is this. The latter would consider, for instance, what Luther did, taught or sanctioned; the former what Luther—a Luther—would now do, teach and sanction."—P. 288.

*A Great and a Little Mind.*

"If you would be well with a great mind, leave him with a favourable impression of you; if with a little mind, leave him with a favourable opinion of himself."—P. 288.

*Toleration.*

"The State with respect to the different sects of religion under its protection should resemble a well-drawn portrait. Let there be half-a-score of individuals looking at it, every one sees its eyes and its benignant smile directed towards himself.

"The framer of preventive laws, no less than private tutors and school-masters, should remember, that the readiest way to make either mind or body grow awry, is by lacing it too tight."—P. 300.

*Text-sparring.*

"When I hear (as who now can travel twenty miles in a stage coach without the probability of hearing?) an ignorant religionist quote an unconnected sentence of half-a-dozen words from any part of the Old or New Testament, and resting on the literal sense of these words the eternal misery of all who reject, nay, even of all those countless myriads who have never had the opportunity of accepting this, and sundry other articles of faith conjured up by the same textual magic, I ask myself what idea these persons form of the Bible,



that they should use it in a way in which they themselves use no other book? They deem the whole written by inspiration. Well! but is the very essence of rational discourse—that is, connection and dependency—done away, because the discourse is infallibly rational? The mysteries which these spiritual lynxes detect in the simplest texts, remind me of the 500 nondescripts, each as large as his own black cat, which Dr. Katterfelto, by aid of his solar microscope, discovered in a drop of transparent water.

“But to a contemporary who has not thrown his lot in the same helmet with them, these fanatics think it a crime to listen. Let them then, or far rather let those who are in danger of infection from them, attend to the golden aphorisms of the old and orthodox divines. ‘Sentences in scripture (says Dr. Donne), like hairs in horses’ tails, concur in one root of beauty and strength; but being plucked out, one by one, serve only for springes and snares.’

“The second I transcribe from the Preface to Lightfoot’s works. ‘Inspired writings are an inestimable treasure to mankind; for so many sentences, so many truths. But then the true sense of them must be known; otherwise, so many sentences, so many authorised falsehoods.’—Pp. 326, 327.

*Temper in Argument.*

“What is the use of violence? None. What is the harm? Great, very great; chiefly, in the confirmation of error, to which nothing so much tends as to find your opinions attacked with weak arguments and unworthy feelings. A generous mind becomes more attached to principles so treated, even as it would to an old friend after he had been grossly calumniated. We are eager to make compensation.”—P. 355.

*The Youthful Inquirer counselled and encouraged.* By Henry N. Barnett. 12mo. Pp. 148. London—W. Freeman. 1853.

MR. BARNETT was recently a Dissenting minister of the Baptist persuasion in the town of Evesham. The lectures contained in this little volume were addressed to his flock, and are now published in compliance with many earnest requests. The object at which their author has aimed seems to be, to awaken earnest attention to the subject of religion, to give counsel and direction to those perplexed by the great religious controversies of the day, to vindicate unrestricted and fearless inquiry, and to promote the influence of the pure gospel of Jesus Christ. The mode of our author is popular rather than philosophical. His style is sometimes unduly ambitious, and some of the lectures would have benefited by condensation. But having made this abatement, we can honestly praise them for remarkable liberality of spirit, fearlessness of utterance and general ability.

We have said that Mr. Barnett is favourable to free inquiry. He evidently understands and carries into practice all that is involved in this principle, in respect both to the general evidences of Christianity, and to the particular doctrines held by the various sects of professing Christians. In this manly spirit does he advocate the right to examine and question the evidences of revealed religion:

“God has not given the Bible to man as *necessarily* and *obviously* true. There is no halo of heavenly radiance upon its title-page, palpably demonstrating its divine origin. It pleads no formal, scenic, outward, indisputable token of its authority. It is written, as other books are, to be read, examined, criticised, judged. Its language is human. The events it professedly records are human. No everlasting seal adorns it. No supernatural voice attests its authenticity. It comes among us to be questioned. It does not usurp,

it appeals to our judgment. It solicits our confidence—not, indeed, in humiliation of its claims, but in acknowledgment of our rights. It submits its pretensions to our investigation, and does not ride rough-shod over us. It has its dogmatic announcements, but itself is not an assumption; it is a proposition we are begged to accept only as we recognise its fairness. It does not come as a despotic invader, to overawe and defy us, but as a candidate for our confidence. It appeals to our reason, not to our fear. We are invited to believe, not on the ground that God hath spoken, but on the ground that *we perceive* him to have spoken. True, the authority of Scripture is unaffected by our decisions respecting it; but it has no authority over us, and, in the very nature of things, it can pretend to none, until its evidences have been investigated by us, and until we are rationally and honestly won to faith in its integrity and purity as ‘the book of God.’” \* \* \* “Now, the fact that Christianity appeals to human reason, and only imposes its precepts and its principles upon minds which have yielded to its pretensions a clear and honest acquiescence, involves the possibility, not to say the certainty, of a difference of opinion on the subject. From this inference I can perceive no possible escape. Whatever can be submitted to the test of fallible judgments, will be almost sure to receive different and opposing verdicts from different and opposing minds. If men, as they do, think differently on all the topics that engage human attention—their modes and tendencies of thought being considerably modified by motives, mental idiosyncracies, educational influences, the ordinary circumstances of life, and inherent moral inclinations—so they will inevitably arrive at different conclusions. And those things which ordinarily modify the modes and tendencies of thought, operate in the sphere of this problem with unusual energy and power. So that a man is guilty of no *social*, and *we* have no right to declare that he is guilty of any *moral* wrong, in adopting a negative conclusion to the question, ‘Is Christianity from God?’” Pp. 73, 74.

Mr. Barnett is sufficiently acute to see through the *sham* Protestantism of many religious bodies, both in and out of the Established Church:

“Protestantism, interpreted by history, is a word which has an inevitable contradiction involved in its meaning. Nonconformity is the most inconsistent thing in the world. We assert the right of private judgment, and then excommunicate a man for not thinking as we do! We deny the authority of the church to settle the faith of its members, and then excommunicate a man because he settles his own! The Anglican church swears by no pope, yet subscribes 39 Articles. The Dissenters have no articles, yet maintain certain ‘fundamental doctrines!’”—P. 94.

Mr. Barnett avows his conviction (p. 96) that the next great religious movement in this country must be for the establishment of “Free Churches.” We should be glad to think him not unduly sanguine on this point. We rejoice at the sight of wise and honest men like himself separating themselves from intolerant churches and advocating free inquiry; and we doubt not such men as he and Mr. Forster will have some intelligent and resolute followers; but they must arm themselves for their duties with something of the martyr spirit. They must not expect the crowd to follow them. The thoughtful and the inquiring and the fearless will still form a small minority. Fashion and noisy pretensions will still sway the multitude. The time is yet distant when the “State Church” and unreasonable doctrines will give way to freedom, reason and truth.

Mr. Barnett thus states the duty of the inquirer in reference to the dawning future:

“*Maintain your right to form your own opinions inviolate! Sign no creeds.*

Subscribe no articles. Bow to no council. If your minister asks you, as a condition of his acknowledgment of your religious character, what opinions you hold, tell him that is a matter between you and God, and with which you must forbid him or anybody to interfere. If a church says, 'You must believe this or that, or we must expel you,' say boldly to them, 'You shall not expel me; I withdraw.' Be ever mindful that your spiritual safety and honour do not depend upon any ecclesiastical association. Ever be courteous, but be ever faithful. Be ready to co-operate with any for God's and for man's sake, but never sacrifice your freedom. 'Let no man take thy crown!'

"To pursue this course will require some nerve, may entail some sacrifices, and will provoke much ill-opinion. But be easy on these matters. Courage will come to the devout. Self-denial is the highest form of self-indulgence. Public opinion cannot control destiny. Goodness will be loved. Greatness, even though it be only of temper, will be respected. Fidelity will bring peace.

"Hard names will be uttered with the very hoarseness of malice; but hard names mean nothing, and cannot hurt you. Take these things smoothly, in good temper, and with much fear of God, and you will soon put your denouncers to shame."—P. 97.

Our author is not a mere sceptic. He does not pull down orthodoxy without having a better faith to offer. He has positive convictions, as the following propositions, maintained in his 7th chapter, will shew:

"Man can only be happy as he holds settled convictions:

"The degree of man's happiness will be proportioned to the clearness and correctness of the convictions held by him:

"Such firmness and stability of conviction as is necessary to peace may be attained by man:

"There is that in Christianity which is adapted to secure the peace sought: and

"Reason justifies the appropriation of the peace which Christianity presents."—P. 103.

Without pledging ourselves to agree to all the opinions advanced by our author, we seldom feel any hesitation about the more important conclusions at which he arrives. While we should, had we the opportunity of conversing with so intelligent a thinker, remonstrate a little on his neglect of the historical evidences of Christianity, and complain a little of the sneer at Paley which he lets escape him (p. 118), as unbecoming the friend of free inquiry, we feel that we can unreservedly assent to his general views of Christianity.

"To every faculty it offers new and infinite scope. It encourages the utmost elasticity and independence of mind. It meets man as he is, shews him the dignity of his nature, and inspires him to self-discipline, self-reverence, self-redemption. It enlists in its behalf all the powers, by proclaiming the sanctity and majesty of all. It has a history for the antiquarian, a theory for the philosopher, dreams and wondrous mysteries of revelation for the poet. It quickens the vigilance and consolidates the empire of conscience, by proclaiming the most transparent precepts and unfolding the most fascinating example of virtue—by unfolding the eternal and inflexible law of retribution—and by embodying the irrefragable morality of Heaven in such forms as to reveal and shame and rectify the depravity of earth. It softens and purifies the heart, and teaches the beautiful and sacred lesson of love, by its words of God, whose choicest name is *Father*, and by revealing a Saviour who, to the world, has proved himself a *Friend*."—P. 123.

Mr. Barnett seems to be well aware of all the changes that are going on among the sects, and the utter hopelessness of all the old standards of "orthodoxy" to secure oneness of doctrine.



"Ask if a man is evangelical, and your companion will be compelled to have an explanation of the meaning you attach to that word before he dare venture to give an answer. Look at the state of parties in the Church of England, for instance. Its creed is unaltered. Its ritual has undergone no modifications. It is still subscribed by all who study at her universities, or minister at her altars. But what does the world know of the opinions of a man now-a-days from the simple circumstance of his subscribing the thirty-nine Articles? He may be a Puseyite, like Bennett; a Calvinist, like the late Edward Bickersteth; a high Ecclesiastical despot, like Dr. M'Neile; a broad, free, generous Universalist, like Kingsley; or a Free-thinker, like Foxton. And these diversities might be multiplied almost *ad infinitum*. It is the same among Congregationalists and among Wesleyans. Our creeds are signed with mental reservations. Men think for themselves, and only *profess* to think alike. Subscription is sanctioned as a form, but despised as a reality. As a means of introduction to office, it is tolerated; but as an embodiment of faith, it would be rejected by the vast majority of those who should be understood to be the advocates and defenders of the doctrines espoused, were they honest, magnanimous Christian men."—Pp. 144, 145.

In the early portion of the book is a chapter upon "Mysteries," and we think our author has failed in attaining his usual clearness in treating this part of his subject, by using the same word to express both that which is in itself unintelligible, and that which once was obscure and concealed, but now is or is to be revealed. He has indeed (p. 53) marked the distinction; but has, we think, a little further on (p. 64) neglected to confine himself to the meaning of the word which he had prescribed to himself. If the mysteries be beyond the comprehension of the human mind in its present state, we cannot exactly perceive how they can be, as he states (p. 64), "great incentives to mental progress."

Should this little volume reach (as we hope it may) future editions, we would recommend a careful correction of the style. We have noticed many words which lack classical authority, such as the verbs "accredit" and "beskirt;" and some vulgarisms, such as the appeal to reason (p. 137), "Grin on, bright boy!" the talk of the "stump orator" (p. 132), and, above all, the sneer at the worshiper of "the good old times" (p. 143), "Give him a cabbage-leaf to wipe his foolish eyes withal."

Mr. Barnett has qualifications that fit him to address persons of taste as well as thought. Slang expressions are never needed to illustrate his meaning. They are altogether unworthy of him and his subject, and may deter critical and fastidious readers from going on with a book which, as a whole, cannot fail to instruct and please.

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*A Retrospect of the Religious Life of England; or the Church, Puritanism and Free Inquiry.* By John James Tayler, B.A. Second Edition, Revised.

A NEW edition of Mr. Tayler's calm, wise and catholic "Retrospect," subjected by its author to a careful revision, claims at least from us a grateful notice. It is not, and it does not profess to be, a complete history of the ecclesiastical affairs of England from the Reformation, but it is a masterly and most instructive essay on three highly important tendencies which resulted from the Reformation. Without being tediously minute, it is exact in its statements, and graphical in its descriptions of events and sketches of character. Candour, the rarest attribute of a theologian and an ecclesiastical historian, shines in every portion of the

work. The merits of the style of Mr. Tayler need not our praise. When the first edition of the work appeared, it was reviewed in our pages (C. R., N. S., Vol. I.) by one well qualified to estimate its excellences. From the praises then freely bestowed, we are not disposed to retract one word; nor will we express surprise or complaint that Mr. Tayler has not seen reason to make any important modification in the very few passages of his work to which exception was then taken. For ourselves, we take the opportunity of recording once more our dissent from the doctrine, with which Mr. Tayler so largely sympathizes, that the self-evidencing power of scripture, revealed in the supposed inner light of the Spirit, is the all-important confirmation of revealed truth. We dare not put "frames and fancies" in the place of intelligent investigation. Among the various improvements of this edition, we may mention the placing of the notes at the foot of the page, and a very useful Index at the end. As a specimen of the additions now made, we extract the note on the Latitudinarians (p. 212):

"Latitudinarianism had several phases; it had its prosaic and its philosophical side. In some it was severely rationalistic, in others it was highly spiritual and inclined to mysticism. An account of the 'Principles and Practices of the Latitudinarians, in a Free Discourse between two intimate Friends' (known to be the work of Fowler, who was made Bishop of Gloucester after the Revolution, 1st ed., 1670, 2nd, 1671), exhibits the former aspect of this school; has more of Chillingworth than of Cudworth in its composition; and in the unrelieved flatness of its style, suggests an unfortunate comparison with the 'Divine Dialogues' of More. The writer indicates his theological position by refusing the witness of the Spirit, and denying the self-evidencing light of Scripture (pp. 55, 65), though his exceptions should perhaps be understood as applying only to the exaggerated statement of those doctrines. To the list of Platonizing Latitudinarians who belonged at this time to the University of Cambridge, must be added the names of George Rust and John Smith. Rust obtained preferment in Ireland after the Restoration through the interest of Jeremy Taylor, whose funeral sermon he preached. Smith's 'Select Discourses' were arranged and put together after his death from a confused mass of papers, and edited by Dr. Worthington, a divine of the same school. Smith's conception of the prophetic spirit is highly characteristic. 'When we have once attained to a true sanctified frame of mind, we have then attained to the end of all prophecy, and see all divine truth that tends to the salvation of our souls in the divine light, which always shines in the purity and holiness of the New Creature, and so need no further miracle to confirm us in it.' (Of Prophecies, p. 266.) \* \* \* Mr. Crossley informs us, in a note to Worthington's Diary (p. 214), that he possesses a MS. of Glanville in continuation of Bacon's fragment, 'The New Atlantis,' which concludes with a series of characters of the great divines of the day, Cudworth, More, Rust, Smith, Whichcote, &c. Everything relating to the Latitudinarianism of this time is so interesting, that it is to be wished so accomplished an editor would give the MS. to the world."

We hope it will not require another eight years to sell this second edition. The fact that that time has been allowed to elapse before the first edition was absorbed by the public, shews how lamentably bigotry in this country blinds the eyes of the religious world to all merit out of its own narrow pale; and we must add, that the fact is anything but honourable to the Unitarian body in England and America, who ought to have shown a quicker and a heartier appreciation of so remarkable a book as the "Retrospect of the Religious Life of England."

*The Retrospect: a Sermon, preached in the Temporary Free Christian Church, Camden Town, on Sunday Evening, December 25, 1853.* By Rev. W. Forster. London. 1854.

IN this occasional discourse, which, though printed, is not offered for sale, Mr. Forster takes a retrospect of the past year, in its eventful influences on himself and his little flock. He reviews, in simple but affecting language, their serious and anxious theological investigations,—their discovery of new and important truths,—their honesty in avowing their new convictions,—their abandonment of a costly and beautiful house of prayer, which not long before they had assisted in erecting,—their be-taking themselves to an upper room for their simple but scriptural worship,—their entering into Christian fellowship with some whom, under the influence of prejudices, they once regarded as not entitled to the Christian name,—their practical manifestation of the important principle, that intellectual differences need be no bar to Christian fellowship,—their earnest wish and effort to proclaim the fatherly attributes of God, and the absolute work of moral goodness in man,—and their desire to prove that the liberal Christianity which they now hold is capable of producing and nourishing the highest form of piety. Mr. Forster and his friends are impressed with the greatness of the work before them. They see that the fields are white unto the harvest. It is a matter of pressing importance that their hands should be strengthened by the sympathy and support of English Unitarians. They have done much already, and will presently do more, towards raising a suitable house of prayer; what they then lack must be found them. This is not a common case of conversion. There is no ground for a suspicious and jealous hanging back. Sacrifices of no common character attest the sincerity and ardour of Mr. Forster's new convictions. We know that the claims on the pecuniary liberality of our body have been and still are numerous and heavy; but nothing will excuse our neglecting, or even postponing to some indefinite period, the aid to which the Church at Camden Town is so clearly entitled at our hands.

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*Lectures to Young Men.* By William G. Eliot, Jun., Pastor of the Church of the Messiah, St. Louis. Third Edition. 12mo. Pp. 190. Boston—Crosby, Nichols and Co. 1854.

*Lectures to Young Women.* By Wm. G. Eliot, Jun., &c. 12mo. Pp. 196.

MR. ELIOT has succeeded in a line of pulpit effort in which many have palpably failed. Without much originality of thought, and without much that is remarkable in his powers of composition and rhetoric, he has produced the best and most effective addresses to the young of each sex which we have ever read. He owes his success to his earnestness, his fearlessness in uttering moral truth, and the perfectly practical and untechnical character of the religion which he teaches. Each little volume contains six lectures. Those addressed to Young Men bear the titles of "An Appeal," "Self-education," "Leisure Time," "Transgression," "The Ways of Wisdom," and "Religion." The addresses to Young Women are under these titles: "An Appeal," "Home," "Duties," "Education," "Follies," and "Woman's Mission." The merit of the latter volume is very great. There is much plain and true speaking on subjects which few ministers of religion dare to approach, and fewer still



handle successfully. Here and there we detect a little tendency to exaggeration; at least, if the habits of the middle class in the city of St. Louis resemble those of the same class in the cities and towns of England. In this country it would be needless to persuade well-educated and respectable young women not to tempt young men to drink. Possibly Mr. Eliot simply intended to persuade women to adopt for themselves and their guests the principle of total abstinence. If so, it would have been better to say so plainly, instead of concealing his thought under the loose and somewhat extravagant rhetoric common to total-abstinence lecturers. Both volumes are, however, sterling, and contain much good sense, high morality, and pure and practical religion. Parents will do well to invite the attention of their children to Mr. Eliot's addresses.

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*Servetus and Calvin: Three Lectures on occasion of the Three-hundredth Anniversary of the Death of Michael Servetus, who, on the 27th of October, 1553, was burnt alive for Heresy at the Instigation of John Calvin.* By J. Scott Porter. 8vo. Pp. 84. London—Whitfield. 1854.

Nor in vain did Servetus endure the martyrdom of fire. The crime of his persecutors has now been long regarded by all wise and good men as of the deepest dye, and by nearly all scholars and historians held up to becoming odium. Here and there an attempt is made by some one more anxious to save the reputation of Calvin than to uphold truth and protect innocence, or by some speaker or writer desirous of startling by a bold paradox, to diminish the odiousness of Calvin's crime, or to throw dirt on the memory of his victim; but in such cases neither the partisanship nor the paradox succeeds in securing the ear of the public. It is right and proper that the story of this dark tragedy should be from time to time fitly told to the public; and well pleased are we that on so remarkable a day as its third centenary anniversary, the virtues of the martyr and the guilt of his murderers should receive their appropriate award from Mr. Porter, who unites with the fervid zeal of an advocate, some of the qualities of a judge. Had we not more than once (see C. R. 1847, 1848 and 1850) gone through the details of the story, Mr. Porter's publication would move us to do so. As it is, we will content ourselves with a brief description of and a few extracts from his pamphlet, and with our honest recommendation of it to our readers.

Mr. Porter's first lecture, after a brief reference to the death of Servetus, gives a sketch of his mental character, with which is compared and contrasted that of Calvin, born in the same year. Then follows a very carefully-prepared sketch of the life and works of Servetus, and a more detailed account of the circumstances connected with his apprehension, trial and execution. The crime of blood-guiltiness is proved upon Calvin. In the second lecture, Mr. Porter shews, in a very forcible manner, how totally at variance the proceedings at Geneva were, not only with the spirit of the gospel, but with the laws of nations, and of the state itself in which Servetus, when seeking protection, found a death of violence and torture. In the third and last lecture, our author estimates, with great ability and not without impartiality, the motives by which Calvin was actuated; and concludes by some excellent reflections on the spirit of the present age in respect to persecution.

Mr. Porter thus briefly alludes to the modern charge against Servetus that he was a Pantheist:

"With his theological he mixed up some philosophical speculations. With the Platonists, he held the impossibility of the production of anything from nothing, even by divine power. Hence he explained creation as a voluntary act, by which the Deity projected forth from his own substance that of which the material world is formed; and he believed that all things, men, animals and demons, are made of the substance of God. This has been represented by some as *Pantheism*; but Servetus was no Pantheist; on the contrary, no one can read any of his works without perceiving that he was a man of deep and earnest piety. His conduct in his last moments sufficiently attests this." P. 5, *note*.

From the narrative of the proceedings against Servetus we find it not easy to select a passage, for the whole story is so deeply interesting, and is so effectively told by Mr. Porter.

"On the 23rd, the Attorney-General presented a new accusation or indictment against the prisoner, consisting of thirty new counts. The charges now brought forward related to the personal history of Servetus. It was sought to blacken his character, by imputing to him an impure and immoral life. All writers acknowledge that this attempt signally and completely failed; but few have censured as it deserves the fell spirit of the accusers, who put forth calumnies so gross and so unfounded against a man on trial for his life; and the base behaviour of the judges,—first, in admitting a new indictment to be mixed up with the proceedings under the old; and secondly, in allowing charges to be brought forward at all, which had nothing to do with the prisoner's guilt or innocence of the crime alleged against him, viz. heresy and blasphemy. Such, however, was the justice meted out to Servetus. From this time forth, Servetus seems to have despaired of life; he declared, indeed, his readiness to die in a cause so just, and no longer restrains his tongue in speaking to or of his reverend persecutor.

"And now comes one of the most notable occurrences of the whole series of these remarkable transactions.

"On Sunday, the 27th of August, Calvin ascended the pulpit of the great church of St. Peter's, formerly the cathedral of St. Geneva, and there, before 'a numerous auditory,' including beyond all reasonable doubt many of the whole of the judges who were to decide on the fate of Servetus, delivered a bitter invective against the prisoner, 'carefully bringing out,' as Rilliet tells us, 'his impieties and blasphemies; scattering all the excuses with which men tried to conceal his crimes, and reprobating the compassion with which they were pleased to regard him!' Such conduct towards a man confined in the adjoining prison, and awaiting the sentence of these very judges for life or death,—such an attempt to load him with odium and exert upon them a pressure from without, defies alike palliation and comment."—Pp. 23, 24.

Mr. Porter informs us that a copy of two works of Servetus, on the "Errors of the Trinity," and his "Dialogues," are in the possession of the Rev. John Montgomery. We desire to add our wish to that of Mr. Porter, that this gentleman may be induced to print these remarkable books.

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*Familiar Sketches of Sculpture and Sculptors.* By the Author of "Three Experiments in Living," &c. 2 vols. 12mo. Boston—Crosby, Nichols and Co. 1854.

THOSE who are acquainted with a former work on art by Mrs. Lee, entitled, "Sketches of the Lives of the Old Painters," will know what to expect in this work. They will find the same literary skill and enthusiasm for art, which in the first work were given to Painting and Painters, here not less successfully employed to illustrate Sculpture and

Sculptors. Disclaiming all pretence to "scientific and learned dissertations," she has succeeded in producing both a useful and a pleasant book. With a woman's tact, she has enlivened her narratives here and there with pleasant tales of love. Some who care little for Grecian sculpture, will read with as much eagerness as a novel her sketch of Dibutades of Sicyon, and of the strength and tenderness of his daughter's affection for Euchirus of Corinth, whence sprang the first outline of the human face taken from life.

She thus speaks of Chantrey:

"There is a remarkable simplicity and grace in his performances, and he ranks among the first of British Sculptors. He is pronounced a native artist, true to his own country, and true to Nature as he saw her."—II. p. 92.

In the passage which follows, there is a grateful reference to Chantrey's famous statue of Washington, erected in the State House at Boston.

"Chantrey, though given almost exclusively to the English nation, seems to belong in part to us Americans. We are more familiar with his name than with that of any other British Sculptor, and we have only to ascend the lofty steps of the State House to behold the work of his hands brought home to us in the representation of the Father of our Country. The name of Chantrey is music. His funeral dirge of 1841 is yet sounding in our ears."—II. p. 93.

The Sketches of American Sculptors will be found new and interesting. She describes them as "a class of high-minded men, with a true veneration for the noble art to which they are devoting themselves. They are like the first Pilgrims who landed on our Plymouth Rock, and have had, like them, hardship and penury to encounter. In almost every instance they are self-educated, and have sprung from our farmers and tradesmen. \* \* \* The conception of art among American Sculptors appears to me of a high order. They feel a responsibility, a sanctity attached to the profession, which they strive to preserve. They are not mere 'hewers of stone;' their busts are instinct with life, and there are beautiful figures and groups awaiting to be transferred to marble."—II. p. 229.

One American sculptor, Hiram Powers, has, by the "touching beauty" and "unexaggerated ideality" of his Greek Slave, acquired an European fame. Mrs. Lee thus writes respecting that masterpiece of recent sculpture:

"The face is most happily expressive of all we could imagine at such a degrading and cruel exhibition. We think the admiration this statue has won is a peculiar proof of its excellence, from the comparison it must at once suggest with the Venus de Medici, that statue which 'enchants the world.' The resemblance of the attitude is striking. The face is all his own, and bears no resemblance to that of the Cytherean Goddess."—II. p. 150.

She adds some good lines on the Greek Slave by H. T. Tuckerman:

"Some pent glow, methinks, diffuses o'er those limbs a grace of soul,  
Warm with nature, and yet chastened by a holy self-control;  
Teaching how the loyal spirit ne'er can feel an outward chain,  
While its truth remains unconquered, and the will asserts her reign."

Mrs. Lee does not mention Chantrey's passionate fondness for the painter's easel as well as the sculptor's chisel. He drew landscapes and painted portraits, and was more proud of some of his efforts in this department of art than of his immortal groups in marble,—as Liston is said



to have esteemed himself most excellent in tragedy. Of Chantrey's portraits, we have seen one very valuable specimen—the likeness of Rev. H. H. Piper, in the possession of that gentleman, painted during his residence at Norton, which was Chantrey's birthplace. The late Mr. Rhodes's Peak Scenery was illustrated by Chantrey's sketches of Derbyshire Scenery.

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*Speeches of the Right Honourable T. B. Macaulay, M.P. Corrected by Himself.* 8vo. Pp. 538. London—Longman and Co. 1854.

MR. MACAULAY has prepared this volume for the press reluctantly, compelled to vindicate his reputation against a spurious edition of his *Speeches*; and he endeavours to make the reading public share his regret, by the intimation that the time occupied in its preparation has been so much taken from what he calls “the business and the pleasure of his life,” his immortal *History*. Even on these costly terms we receive the volume with a welcome. No living speaker more needs the protection and restitution which can be secured only by an author's personal revision, than Mr. Macaulay. Not merely is his enunciation too rapid to be always followed by the fleetest short-hand writer, but there is in him a total neglect of the conventional style of many public speakers, and he indulges in a variety of historic illustration and allusion which sometimes transcends the knowledge and baffles the skill of Parliamentary reporters, all-accomplished men as they generally are. We have seen in a weekly literary journal, which, except to a little clique of favoured writers, is very penurious of its praise, a long string of objections against Mr. Macaulay's oratory. His speeches, it is said, are too academic in style, and smell of the lamp; he lacks the power of instantaneous reply; he does not exercise that command over the passions of his auditory which is the mark of a true orator. It may be conceded that he has not acquired the debating skill which was the attribute of Sir Robert Peel. He gave up his life to public business and the House of Commons. And nothing less than the experience of many years of undivided attention to Parliamentary labours can give a man supremacy in that assembly. How many accomplished lawyers are there who, spite of high professional reputation and undeniable eloquence in the courts, fail to take a high position in the senate! It is paying a poor instalment of the praise which rightly belongs to Mr. Macaulay, to say that he far surpasses in power and Parliamentary acceptance all the living members of the profession through which he himself entered on public life.\* The charge of want of readiness of reply has been brought, with more or less of justice, against many politicians,—Canning, Mackintosh, Jeffrey and Disraeli. It is only partially true as alleged against Macaulay. With some of his most elaborate speeches there are intertwined brief and pithy replies and retorts. That he makes comparatively few appeals to the passions, is true. For this he is disqualified by the character and training of his intellect. But in taking a comprehensive view of the subject before him, in enriching his argument by illustrations drawn

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\* It may not be generally known that Mr. Macaulay both studied for and practised at the bar. He joined the Northern circuit, and attended the Pontefract sessions, his travelling companion being the present Member for Leeds, the Hon. Edward Baines.

from history, stated with exquisite precision and applied with rare felicity, he has few equals, and probably no superior. It is no derogation from his excellence in his own department that he wants the rhetoric of O'Connell and the wit of Sheil. Comprehensive and learned as his speeches often are, they are in tone appropriate to time and place, and are quite free from the pedantic air which deprived the speeches of Mackintosh and Jeffrey of influence over those that heard them.

Turning from the orator to the politician and the man, we cannot but admire the undeviating liberality of his views and the consistency of his political faith, and especially his moral courage.

The volume now before us contains a selection of twenty-nine speeches, of which nine are given verbatim; the rest are prepared from memory, and clothed in words which the author "might have used." Whether viewed as a political or a literary work, it is entitled to be placed on the same shelf with the "History of England" and the "Critical and Historical Essays."

It is interesting to us to possess, for the first time, a report, corrected by himself, of his speech on the Dissenters' Chapels Bill. Of that masterly argument and eloquent harangue, most of us possess a version in the volume of "Debates" published in 1844 by the "United Committee," made from notes taken by Mr. Gurney. Of that version Mr. Macaulay now remarks, "It was not corrected by me; but it generally, though not uniformly, exhibits with fidelity the substance of what I said." The speech, as now restored by its author, recalls to our minds the impressions which its delivery made upon us. We have compared it, line by line, with the report in the volume of Debates, and admit its great superiority. One or two phrases, if not entire passages, were not, however, actually spoken. For instance, the description of the petitions against the Bill, got up with so much industry at Exeter Hall, if spoken, would, on account both of its justice and humour, have certainly been preserved. "The petitions against the Bill are filled with cant, rant, scolding, scraps of bad sermons." We should be glad to transfer to our pages the whole speech, but with our limited space must confine ourselves to a few extracts.

Here is the passage which follows the description of some of the chapels held by Unitarians at Cirencester, Leeds, Maidstone, Manchester and Norwich:

"And will a British Parliament rob the possessors of these buildings? I can use no other word. How should we feel if it were proposed to deprive any other class of men of land held during so long a time and improved at so large a cost? And if this property should be transferred to those who covet it, what would they gain in comparison with what the present occupants would lose? The pulpit of Priestley, the pulpit of Lardner, are objects of reverence to congregations which hold the tenets of Priestley and Lardner. To the intruders, these pulpits will be nothing, nay, worse than nothing, memorials of heresiarchs. Within these chapels and all around them are the tablets which the pious affection of four generations has placed over the remains of dear mothers and sisters, wives and daughters, of eloquent preachers, of learned theological writers. To the Unitarian, the building which contains these memorials is a hallowed building. To the intruder, it is of no more value than any other room in which he can find a bench to sit on and a roof to cover him. If, therefore, we throw out this Bill, we do not merely rob one set of people in order to make a present to another set. That would be bad enough. But we rob the Unitarians of that which they regard as a most

precious treasure; of that which is endeared to them by the strongest religious and the strongest domestic associations; of that which cannot be wrenched from them without inflicting on them the bitterest pain and humiliation. To the Trinitarians, we give that which can to them be of little or no value, except as a trophy of a most inglorious victory won in a most unjust war."—Pp. 330, 331.

Here is the rebuke to the English and Irish Nonconformist opponents of the Bill :

"It has, I own, given me great pain to observe the unfair and acrimonious manner in which too many of the Protestant Nonconformists have opposed this Bill. The opposition of the Established Church has been comparatively mild and moderate, and yet from the Established Church we had less right to expect mildness and moderation. It is certainly not right, but it is very natural, that a Church, ancient and richly endowed, closely connected with the Crown and the Aristocracy, powerful in Parliament, dominant in the Universities, should sometimes forget what is due to poorer and humbler Christian societies. But when I hear a cry for what is nothing less than persecution set up by men who have been over and over again, within my own memory, forced to invoke in their own defence the principles of toleration, I cannot but feel astonishment, mingled with indignation. And what above all excites my astonishment and my indignation is this, that the most noisy among the noisy opponents of the Bill which we are considering, are some sectaries who are at this very moment calling on us to pass another Bill of just the same kind for their own benefit. I speak of those Irish Presbyterians who are asking for an *ex post facto* law to confirm their marriages. \* \* \* I never was more amused than by reading, the other day, a speech made by a person of great note among the Irish Presbyterians on the subject of these marriages. 'Is it to be endured,' he says, 'that the mummies of old and forgotten laws are to be dug up and unswathed for the annoyance of Dissenters?' And yet, a few hours later, this eloquent orator is himself hard at work in digging up and unswathing another set of mummies for the annoyance of another set of Dissenters. \* \* \* I wish from my soul that some of these orthodox Dissenters would recollect, that what they defend with so much zeal against the Unitarians is not the whole sum and substance of Christianity, and that there is a text about doing unto others as you would that they should do unto you."—Pp. 335—337.

Then follows the peroration, in which the rebuke to some of the *politic* opponents of the Bill was as severe as it was justly merited :

"To any intelligent man who has no object except to do justice, the Trinitarian Dissenter and the Unitarian Dissenter who are now asking us for relief will appear to have exactly the same right to it. There is, however, I must own, one distinction between the two cases. The Trinitarian Dissenters are a strong body, and especially strong among the electors of towns. They are of great weight in the State. Some of us may probably, by voting tonight against their wishes, endanger our seats in this House. The Unitarians, on the other hand, are few in number. Their creed is unpopular. Their friendship is likely to injure a public man more than their enmity. If, therefore, there be among us any person of a nature at once tyrannical and cowardly—any person who delights in persecution, but is restrained by fear from persecuting powerful sects—now is his time. He never can have a better opportunity of gratifying his malevolence without risk of retribution. But, for my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamour. The day may come, and may come soon, when those who are now loudest in raising that clamour may again be, as they have formerly been, supplicants for justice. When that day comes, I



will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the mean time, I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights."—Pp. 337, 338.

The memorable debate, of which these words formed not the least striking portion, recalls to our mind the great statesman to whose sense of justice we owe the introduction and the success of the measure. To the late Sir Robert Peel there are in the course of the volume frequent references. Mr. Macaulay says in his Preface that he recalls with painful regret the "keen encounters" which took place between "that eminent man" and himself. He did not feel himself at liberty (however it might gratify his now softened feelings towards, and altered estimate of, a deceased political opponent) to cancel observations which necessarily grew out of the heat of debate. In the Preface he says,

"On a calm review of his long and chequered life, I acknowledge, with sincere pleasure, that his faults were much more than redeemed by great virtues, great sacrifices, and great services. My political hostility to him was never in the smallest degree tainted by personal ill-will. After his fall from power, a cordial reconciliation took place between us. I admired the wisdom, the moderation, the disinterested patriotism, which he invariably shewed during the last and best years of his life; I lamented his untimely death, as both a private and a public calamity; and I earnestly wished that the sharp words which had sometimes been exchanged between us might be forgotten."—Pp. vii, viii.

In the same spirit, though in words of greater fervour, Mr. Macaulay addressed his constituents at Edinburgh in November 1852:

"I shall hardly know the House of Commons without Sir Robert Peel. On the first evening on which I took my seat in that House, more than two-and-twenty years ago, he held the highest position among the Ministers of the Crown who sat there. During all the subsequent parts of my Parliamentary service, I scarcely remember one important discussion in which he did not bear a part with conspicuous ability. His figure is now before me; all the tones of his voice are in my ears; and the pain with which I think that I shall never hear them again, would be embittered by the recollection of some sharp encounters which took place between us, were it not that at last there was an entire and cordial reconciliation, and that only a very few days before his death, I had the pleasure of receiving from him marks of kindness and esteem of which I shall always cherish the recollection."—P. 504.

We hope to return to this volume in our next No.

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*Memoir of Pierre Toussaint, born a Slave in St. Domingo.* By the Author of "Three Experiments in Living," &c. Second Edition. Boston. 1854.

It must not be supposed that this pleasant little volume of Mrs. Lee's relates the often-told history of Toussaint L'Ouverture, the hero chief of St. Domingo. Pierre was, like him, a slave, in the same island and born on the same river. Both were "God's image carved in ebony;" but Pierre's life was devoted to duty in a humble but not less meritorious sphere. Mrs. Lee has done good service to the cause of emancipation by this interesting Memoir. No one having an intelligent mind or a kindly heart can read it, and not feel the folly and wickedness of those prejudices which would bar a race capable of producing a Pierre Toussaint from social privileges and sympathy.

## INTELLIGENCE.

### MANCHESTER NEW COLLEGE.

The sixty-eighth annual meeting of the Trustees was held at the Cross-Street chapel rooms, Manchester, on Thursday, January 19th. The chair was taken exactly at eleven o'clock by Mark Philips, Esq., one of the Vice-Presidents. The attendance was not large; but among the Trustees present were James Heywood, Esq., M.P., a Vice-President; S. D. Darbshire, Esq.; Rev. Charles Robberds, of Oldham; Rev. J. Robberds and Rev. J. H. Thom, of Liverpool; Rev. J. H. Ryland, of Bradford; Eddowes Bowman, Esq., of Manchester; C. J. Darbshire, Esq., of Rivington; R. P. Greg, Esq., of Norcliffe; R. N. Philips, Esq., of the Park; R. D. Darbshire, Esq., and Rev. R. Brook Aspland. The Treasurer's report was read by Mr. Darbshire. It shewed that the disbursements had been £1685. 10s. 2d., and the receipts £1584. 19s. 9d., leaving a deficiency on the year of £100. 10s. 5d.; but since the accounts were made up, £80 had been received for grants from the Trustees of the Hackney Fund, leaving an actual deficiency of only £20. 10s. 5d.; and the income account was further made chargeable with a sum applied to the permanent fund for investment, say of £84. 19s. 6d. The additions to the permanent fund during the year have been the above-named sum of £84. 19s. 6d.; a legacy from the late Russell Blackbird, Esq., of Newcastle-on-Tyne, less duty, £450; and a benefaction from Robert Andrews, Esq., of Rivington, £21; together, £555. 19s. 6d. The total amount of stock was stated to be £18089. 12s. 3d.

The address of the Committee was read by Rev. R. B. Aspland. It began by stating that the Committee had met during the year on twenty-two occasions. It then referred to the great difficulties of the institution twelve months back, when the necessary steps for carrying out the decision of the Trustees to remove it to London were suspended by the proceedings in Chancery instituted by Mr. Wm. Rayner Wood. After rehearsing the steps taken in defending the suit, and alluding with praise to the energy and ability of the solicitors, Mr. Robert Worthington and Mr. Edwin Field, it gave the substance of the judgment of the Master of the Rolls, and proceeded in nearly the following words :

"The Committee record with satisfaction the fact, that Mr. Wood, by his counsel, immediately expressed his readiness to act in conformity with the opinion of the Court. The suit in Chancery being thus brought to a satisfactory conclusion, attention was turned to the subject of the costs, and in order that the income of the College might not be interfered with, application was made to the gentlemen who at the last annual meeting put down their names for guarantees for sums amounting to £600. This sum (which was promptly paid) not being sufficient, a circular was issued by the Chairman of the Committee, asking aid from the Trustees. In reply, a further sum of £653. 14s. was in the course of a few weeks received; and it is the pleasant duty of the Committee to report that the sums thus liberally subscribed are sufficient to cover all the expenses of the suit, and that they expect that every claim arising from this source will be immediately liquidated.

"The Committee cannot quit a subject which gave at one time such serious anxiety to the friends of the College, without expressing their opinion that never did a public institution, depending largely for its support on voluntary subscriptions, pass more satisfactorily through an important and very difficult crisis in its history. Notwithstanding very serious differences of opinion, and the excitement of their discussion in a Court of Law, on neither side were acrimonious or personal expressions allowed to be imported into the discussion; and the Master of the Rolls, while giving a decree in every point favourable to the petitioners, was able to declare that the matter brought to an issue before him was a question proper to be submitted to the decision of the Court, and that the opposing Trustee seemed to have acted with a sincere desire to have a question of some nicety determined. The wise and prudent course adopted in the conduct of the suit made the work of conciliation, which every member of the Committee was anxious to complete, comparatively easy. Old friends of the College have already forgotten any temporary alienation of feeling; and the Committee confidently hope that the time is not far distant when every trace of discord will be obliterated, and all the accustomed supporters of the College will be again

honourably and harmoniously united in its support and conduct."

The address then alluded to the gratifying proofs, afforded to the last day of the continuance of the College in Manchester, of the abilities and zeal of the Professors, and the creditable assiduity of the students; also to the honours gained by Mr. Addyes Scott on graduating M. A. in Classics at the University of London, and to his having consequently obtained the scholarship of one hundred pounds, munificently provided by Mr. Ainsworth. The address then proceeded:

"With the session which commenced in October last, began the career of Manchester College in London. By means of a Special Committee, a negotiation was entered into with the Council of University Hall for the accommodation required for the library and classes. It is the duty of the Committee to report, that by that body their wishes have been met with courtesy and frankness. In consideration of an annual payment of £100, the Council have granted the use of a large room for the reception of the library, and of two class rooms, which are at the disposal of the College Professors eight hours each day. The library room has been handsomely fitted-up with shelves at the expense of the College; and by the zealous labours of both Professors and students, the books have been carefully re-arranged, and a new shelf catalogue made. The Committee believe that these arrangements have given general satisfaction to the friends both of the College and the Hall. Subsequently, the Committee have made arrangements for securing, at least for the present session, at the customary annual rent, a room for the use of their Professors when in the Hall."

The address then referred to the appointment to the two Theological chairs of Rev. J. J. Tayler (on whom also the office of Principal was conferred) and Rev. G. V. Smith; and grateful acknowledgments were made to both those gentlemen for their zeal in organizing and carrying out the new plans of the College.

"The allowance made to the students on the foundation has been re-arranged in reference to their altered circumstances and increased wants, £45 per annum being granted to undergraduates in eight monthly payments, and £50 per annum to graduates. In addition, the fees of the undergraduates are paid by the Committee for their attend-

ance on the Latin, Greek, and Mathematical or Natural Philosophy classes in University College. Students attending other classes than these in University College, will have to pay the fees from their own funds. The Committee were very desirous of promoting the practical union of University Hall and their own College, by encouraging the students' residence in the Hall. They regret, however, to find that there are at present serious practical difficulties in the way. The rent of rooms and furniture, fees and caution money payable at the Hall, make an amount inconveniently large to students depending entirely on the College grant. In consequence of this, no students on the foundation at present reside in the Hall; but two students in their own right preparing for the ministry do reside in the Hall.

"Finding the difficulty in the way of constant residence, the Committee, strongly impressed with a sense of the advantages to be gained by intercourse with the inmates of the Hall, endeavoured to facilitate arrangements for their students dining daily there; and although they were very considerably met in this matter by the Council, nothing has hitherto resulted from the proposal, the distance of the students' lodgings and the late hour of dinner at the Hall, still occasioning insurmountable difficulties, in the judgment of the parties chiefly concerned."

The address then alluded to the veto given to the Principal with respect to the residence chosen by any student on the foundation, and to the resolution to continue the system of periodical examinations, both in their own classes and those attending University College, and to appoint suitable examiners both in Classics and Mathematics.

"The attention of the Committee has been directed to the financial condition and prospects of the College. They found it probable that there would be a small excess of expenditure over income during the year now concluded. They knew that the conduct of the institution in London would prove more costly than it had been in Manchester, and that the expense of removal would have to be added to the expenditure of the first year in London. Without pledging themselves to all the details of their calculation, they estimated the probable expenditure of the College during the year at £2200; to meet which, they found an income estimated at between £1400 and £1500, and a



consequent probable deficiency of about £700, of which about one-half is caused by the expense of removal. The Committee addressed themselves to the ministers and laymen of the principal English Presbyterian and Unitarian congregations throughout the country, and asked the aid of congregational collections, benefactions and annual subscriptions. The appeal has been already partially answered in all three departments. Benefactions have been received amounting to £160. 2s., and new subscriptions announced amounting to £177. 17s. The Committee are sanguine in expecting much further aid, especially in the shape of new annual subscriptions, and believe that with proper exertions the Committee of the ensuing year will succeed in making the income equal to the estimated expenditure.

"In connection with this subject, the Committee refer with much pleasure to the proceedings of Mr. Field and other friends of the College in London. At a meeting of Trustees and friends, held at University Hall, Dec. 14, resolutions were unanimously passed, expressing their desire to act with your Committee, and of confidence in the present management of the affairs of the College. At this meeting, a Committee was appointed to make known the claims of the College on the support of all members of the Nonconformist body, and especially of those resident in London who derive benefit from the ministers educated by the institution. By the active exertions of this Committee, a considerable addition has been made to the London list of annual subscribers who have qualified to act as Trustees, and the canvass is still going on with very favourable prospects. Your Committee hail this timely effort in the metropolis in behalf of the College, not merely for its direct results, but for the influence it will have on other parts of the kingdom, in many of which the aid given to the College is far from being proportionate to the position and resources of our congregations."

The address then alluded in language of congratulation to the increase which had already taken place in the number of the students, and in the prospect of a further supply of suitable candidates for the ministry.

"The subject of the instruction of their students in Mental and Moral Philosophy has received the careful attention of the Committee. By a resolution of the Trustees, passed May 25, 1853,

the Committee were empowered to engage the services of a lecturer on these subjects, and remuneration was proposed at the rate of £100 per annum. To this plan very strong objections were urged from various parts of the country, and an earnest desire was expressed by the same parties that the College should again secure to itself the valuable services of Mr. Martineau. The friends of the College who concurred in the proposal, united to create a fund for the payment of an efficient teacher of Moral Philosophy. It amounted to about £250, and was placed at the disposal of your Committee, absolutely for the present year, and contingently for the future. Communications were immediately made to Mr. Martineau, who expressed his readiness to comply with the request of the Committee; and arrangements are now in progress by which he will, during the present session, visit London once in each second week, and give, during three days in each fortnight, the necessary instruction in Philosophy. How far this arrangement will meet the wants of the College and satisfy its friends, experience will shew."

The address next proceeded to refer to the serious loss which the College had sustained during the year by the death of friends. Especial reference was made to the late Robert Phillips, Esq., of Heybridge, the President; Rev. John Kentish, Vice-President; and Rev. William Turner, Jun., of Halifax.

The address thus concluded: "The Committee desire to state their deliberate conviction that the friends of the College may entertain cheerful sentiments respecting its future prospects. They believe that its worst difficulties are over, that there is the prospect of a more general co-operation in its behalf of the friends of sacred learning and liberal Christianity than has ever before existed, and that never within their recollection was there a more urgent demand for the supply of able and well-educated ministers, such as it is the object of the College to educate."

On the conclusion of the address, Rev. J. H. Ryland, in moving its adoption, said, that every one who had attended to the proceedings of that meeting must be convinced, that not only had the address been admirably drawn up, but that the business of the institution had been most carefully conducted by the Committee. He then proceeded to review the several topics

alluded to in the address, expressing his approbation of all that had been done. He was glad to find that a canvassing Committee was in existence, and he trusted that they would pursue the work assigned to them with vigour, and meet with the success which they deserved. He had seldom listened to an address more appropriate to the occasion, or more suggestive of hope for the institution, for whose welfare they were all anxious.

Rev. J. H. Thom, in seconding the motion, said it was impossible for the Trustees to listen to a document like the address just read, without perceiving how much valuable time had been given by the Committee to the institution, and especially without feeling how much the College owed to the Secretary for his services.—The usual votes were then passed, acknowledging the services of the officers. On the motion of Rev. J. H. Thom, a special vote of thanks was given to Mr. S. D. Darbishire, Treasurer of the College, accompanied with an expression of regret at the loss of his services in that capacity. Mr. Darbishire proposed a resolution instructing the future Committee to revise the rules, regulations and constitution of the College, and to report thereon to a future meeting of the Trustees. In seconding the motion (which was carried unanimously), Mr. James Heywood, M.P., said that he hoped the Committee would take into consideration the mode of electing and maintaining future students on the foundation. He wished to see it less on an eleemosynary principle. He should like to see their scholarships given only as the rewards of proved merit. Considerable changes were made in the officers of the Society. To the vacant Presidentship, Mr. James Heywood, M.P., was unanimously elected. To the two Vice-Presidentships vacant, Mr. J. A. Turner, of Manchester, and Rev. Joseph Hutton, LL.D., of Derby, were unanimously elected. Mr. R. N. Philips was appointed Treasurer, and Rev. William Gaskell Chairman of the Committee. Among the new members of the Committee were Mr. E. Bowman, Mr. E. Grundy, Jun., Rev. John Wright, Rev. J. H. Hutton, and Messrs. E. W. Field, Richard Martineau and H. C. Robinson, of London. The proceedings lasted between two and three hours. At the termination, a very hearty vote of thanks was given to Mr. Mark Philips, for his valued services to the College.

#### MINISTERIAL RESIGNATIONS AND REMOVALS.

Since we last drew up a list of this kind (December, 1852), the resignations and changes have been numerous beyond all precedent, awakening an anxious thought how our pulpits are to be hereafter supplied.

*Banbury*—vacant by the resignation of Rev. H. H. Piper.

*Bath*—Rev. W. J. Odgers removed from Plymouth.

*Bury*—Rev. F. Howorth resigned, and became the minister of a Free Church which he formed in Bury; succeeded by Rev. John Wright, B.A., who removed from Macclesfield.

*Bury St. Edmunds*—vacant by the removal of Rev. H. Knott to Ipswich.

*Cheltenham*—vacant by the resignation of Rev. John Dendy, B.A., through ill health.

*Chesterfield*—Rev. Thomas Hunter has announced his resignation, through ill health.

*Chichester* (General Baptist)—vacant by the removal of Rev. John Hill, B.A., to Plymouth.

*Cross Street, Cheshire*—vacant by the removal of Rev. G. V. Smith to Manchester New College, London.

*Congleton*—vacant by the death of Rev. William Fillingham.

*Coventry*—will become vacant at Lady-day by the removal of Rev. John Gordon to Edinburgh.

*Crewkerne*—Rev. James M'Dowell removed from Stockton-on-Tees.

*Deptford*—Rev. M. C. Gascoigne removed from Framlingham, in place of Rev. J. O. Squier, removed to Headcorn.

*Dob Lane*—Rev. James Taylor, in place of Mr. Hibbert.

*Doncaster*—vacant by the removal of Rev. J. C. Smith to Thorne.

*Evesham*—Rev. Timothy Davis has announced his resignation at Lady-day. Rev. J. C. Lunn, of King's Lynn, invited to succeed him.

*Exeter*—Rev. G. B. Brock, of Swansea, invited to succeed Rev. T. Hincks, removed to Sheffield.

*Framlingham*—vacant by the removal of Rev. M. C. Gascoigne to Deptford.

*Frenchay*—vacant by the removal of Rev. D. D. Jeremy to Warwick.

*Godalming*—vacant.

*Halifax*—vacant by the death of Rev. William Turner, Jun.

*Headcorn*—Rev. J. O. Squier removed from Deptford, in place of Rev. C. Saint.

*Hinckley*—vacant by the removal of Rev. J. H. Matthiason to Wisbeach.

*Honiton*—vacant.

*Ipswich*—Rev. Henry Knott removed from Bury St. Edmunds.

*Idle*—Rev. Edmund Squire, returned from America.

*Kenilworth*—will become vacant at Lady-day by the removal of Rev. John Gordon to Edinburgh.

*King's Lynn*—will become vacant at Lady-day by the removal of Rev. J. C. Lunn to Evesham.

*Leicester*—Rev. Charles Berry has expressed his desire that the congregation of the Great Meeting will elect a co-pastor or successor.

*Liverpool, Renshaw Street*—Rev. J. H. Thom has announced his resignation, to take place at Midsummer.

*Lympston and Topsham*—Rev. L. D. Jones removed from Thorne, in place of Mr. Goodwyn Barmby.

*Macclesfield*—vacant by the removal of Rev. John Wright to Bury.

*Manchester, Brook Street*—Rev. J. H. Hutton removed from Norwich, in place of Rev. J. J. Tayler, removed to London as Principal of Manchester New College.

*Nantwich*—Rev. Thomas Bowring removed from Birmingham, in place of Rev. F. Hornblower, deceased.

*Newport*—Rev. J. C. Woods removed from Edinburgh, in place of Rev. E. Kell, removed to Southampton.

*Newchurch*—Rev. G. Hoade removed from Oldham, in place of Rev. J. Ashworth, deceased.

*Northampton*—Rev. J. S. Gilbert, in place of Rev. W. D. Jeremy.

*Newcastle-under-Lyne*—vacant.

*Norwich*—vacant by the removal of Rev. J. H. Hutton to Manchester.

*Oldham*—Rev. Charles Robberds removed from Sidmouth, in place of Rev. G. Hoade, removed to Newchurch.

*Plymouth*—Rev. J. Hill removed from Chichester, in place of Rev. W. J. Odgers, removed to Bath.

*Shrewsbury*—about to become vacant by the resignation of Rev. R. Astley.

*Sidmouth*—Rev. Joseph Smith removed from Neath, in place of Rev. Charles Robberds, removed to Oldham.

*Southampton*—Rev. Edmund Kell removed from Newport, in place of Rev. T. F. Thomas, removed to Eustace Street, Dublin.

*Thorne and Stainforth*—Rev. J. C. Smith removed from Doncaster, in place of Rev. L. D. Jones, removed to Topsham.

*Wareham*—Rev. D. Griffith removed from Aberdeen, in place of Rev. A. M. Walker.

*Warwick*—Rev. D. D. Jeremy removed from Frenchay, in place of Rev. T. L. Marshall, removed to Hackney.

*Welton*—Rev. J. M. Fisher.

*Wisbeach*—Rev. J. H. Matthiason removed from Hinckley, in place of Rev. M. A. Moon, of the West-Riding Mission.

Correspondents will oblige by an early transmission of any errata or deficiencies in this list, which, they will observe, relates only to the Unitarian congregations in England.

#### THE MILTON HALL AND CLUB.

The *Morning Advertiser* of Jan. 13, contains more than a column of elaborate puff of this ill-named institution of the self-styled *Evangelical* Dissenters. It states that the preliminary arrangements are completed for the Hall and Club, the object of which is to effect an union of the chief members of the several denominations, not merely in London, but also in the provinces and in Scotland. A sum of £30,000 has been raised, and eligible premises have been purchased for the site. The Dissenters of the provinces have contributed in greater proportionate numbers than those in London. More than half the article is occupied in answering objections, and chiefly those which have come from the Unitarian quarter. "The cry of bigotry and intolerance has been raised against the Club because Unitarians are excluded. The complaint is clearly unreasonable. Jews, Roman Catholics and Churchmen might make it with equal justice. As well might the members of the Carlton cry out because they are excluded from the Reform, or the members of the Reform that they are not admitted to the Carlton. Surely a number of gentlemen have a right to meet for social purposes, on any basis mutually agreeable, without being stigmatized as bigotted and uncharitable." The logic of the apologist for the Club is not very clear. Our objection is not to those *Evangelical* Dissenters forming an exclusive society for certain social and political objects which they have in common. If they chose to form a *CALVIN CLUB*, and to meet for convivial purposes, and to drink to civil and religious liberty on the anniversary of Servetus's death, the Unitarian might perhaps covertly smile at their inconsistency, but would



never deny their right to please themselves in the matter. But not merely the Unitarian, but every Englishman, has a right to protest against a knot of men doing dishonour to the great name of MILTON by affixing it to a Hall and Club founded on narrow principles, such as it was the labour of his best years to expose and confute. This is not a simple misnomer, but is essentially a pious fraud. There is not one of the founders of this society but knows, that in consistency he must *black-ball* from this Club a candidate who should claim admission on the ground that he held every opinion known to belong to Milton in his closing years. Milton himself, were he now alive, and still in his old *unconverted* state, would be ineligible! And we have grounds for the suspicion that some even of the founders of the Club would themselves be shut out, had they the moral courage to make open avowal of their real opinions.—The case of the Carlton and Reform Clubs is not truly stated. If the Tories of the Carlton were to form a Club for promoting their peculiar policy, and call it the Fox Club, and at the same time put into their articles a clause or a word which excluded all the political disciples of the great statesman, their conduct would be as ingenuous and respectable as that of the "Evangelical" Dissenters of the "Milton Club." The remainder of the article in the *Morning Advertiser* is occupied with remarks depreciatory of Unitarians. Allusion is made to the injury supposed to be received by "orthodox" Dissenters from the prominent position enjoyed by Unitarians at the time when the Three Denominations were allied, and to the proceedings which led to a separation; and it is with much simplicity urged, that "the Evangelical basis of the Milton Club is no new policy, but an adherence to that which experience had long before dictated as necessary." There is more truth in this statement than the writer was probably aware of. When the Government conceded to the English Presbyterian denomination the right to address the Throne separately from the other two denominations, the two "orthodox" bodies strove to hide their defeat and discomfiture by assuming to themselves the old name, and fraudulently calling themselves the THREE denominations. With equal candour do some of these two bodies now apply the name of the most earnest assertor of religious liberty

to a Hall of which the Trust-deed contains a violation of religious liberty,—the name, too, of a known Unitarian to a Club from which all living Unitarians are to be excluded. The writer intimates that the orthodox Dissenters are naturally desirous to distinguish themselves from these "heterodox" Unitarians; for he adds—"During the first Whig Ministry, and on some occasions since, they had the mortification to find a mere handful of bustling and wealthy men of the Unitarian school accepted as the general exponents of Dissenting feeling." To what the apologist for the Milton Club refers, we know not; but we do know, that not long after the secession of the Unitarians from the Three Denominations, there appeared in the pages of the *Eclectic Review* a lament that the Dissenters had lost by the secession all the men who best understood public business. We also know that, only last session, on the occasion of an interview of the orthodox denominations with the Government on the subject of National Education, the *Daily News*, in a pungent leading article, described the contrast of the proceedings of Dissenters now, with what they were fifteen years ago. Then they were pervaded by patriotic and national sentiment; now they breathed the spirit of a narrow sectarianism. The article in the *Advertiser* concludes with a reference to the recent religious statistics drawn from the census, before which "the Unitarians subside into a minor sect, 'which weighs as nothing in the scale,' while the Evangelical Nonconformists constitute nineteen-twentieths of the unendowed sects." It is quite true we are a small body, and such we shall probably long continue to be; but this fact is no apology for persecution, except with such as Mr. Macaulay, in a passage which we have already quoted in this No. of our Magazine, describes as "of a nature at once tyrannical and cowardly."

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DR. DEWEY'S PREACHING IN WASHINGTON.

The Washington correspondent of the *Tribune*, in speaking of the preaching in Washington, says: "I will take this occasion to do an act of simple justice to Dr. Dewey. When he came to Washington, about two years ago, he was regarded by all anti-slavery men as a traitor to the cause of freedom, in consequence of his sermon in

support of the Fugitive Slave Law, and there was little reason to hope better things of him here on slave soil. But I am happy to say that one of his first sermons took the broadest 'higher law' ground, and that he never receded from it. He often alluded to the subject of slavery, indirectly, and never failed to assert and maintain its incompatibility with Christianity. Mr. Allen, now of Augusta, Me., when here in charge of the Unitarian church, rarely preached a sermon in which he omitted a reference to slavery—generally on Dr. Dewey's plan of subsoiling—that is to say, by laying down a platform of principles entirely inconsistent with slavery."

TOLERATION IN PIEDMONT.

In Piedmont, which, ten years ago, was in respect of religious liberty something worse than the Tuscany of to-day, an Israelite college was opened at Acqui on Nov. 25th, in the presence of the Intendant of the province, the syndic of the town, the rector and professors of the Christian college, and all the Israelite population of the town. This institution has been founded by a rich Israelite, M. Levi Samuel, who, having no family, bequeathed his whole fortune to trustees for that purpose. The public were addressed in appropriate speeches by the rabbi, the rector of the Christian college, and the Intendant of the province.

## MARRIAGES.

Oct. 20, at Jena, by Rev. Albert Roth, of Juterbog, Prussia, Rev. DAVID DAVIS, of Lancaster, son of Rev. Timothy Davis, of Evesham, to MINNA, only daughter of the late Justiz-Actarius Carl Ludwig GRUBE, of Oranienburg, Prussia.

Oct. 30, by Rev. J. Fullagar, minister of the Unitarian chapel, Chichester, Mr. JOHN WADE to Miss MARY HAMOND.

Nov. 6, at the Unitarian chapel, Huddersfield, by Rev. M. A. Moon, of Staningley, Mr. HENRY FLOWER to BETSEY GREENHELGH, both of Huddersfield.

Nov. 9, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. MATTHIAS STEAD to Miss MARY JANE CONSTANTINE, both of Hurst Brook, near Ashton.

Nov. 13, at the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. W. BROUGHTON, yeoman, of Butleigh, near Glastonbury, to Mrs. MARY PALMER, of Shepton Mallet.

Nov. 17, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. SIMON MATHER to Mrs. AMELIA UNSWORTH, both of that town.

Nov. 18, at Lampeter, Cardiganshire, Rev. TITUS EVANS, of Carmarthen, to RACHEL, second daughter of Rev. John JEREMY, of Lampeter.

Nov. 20, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. WILLIAM ASHCROFT to Mrs. ESTHER POPE, both of Bolton.

Nov. 23, at Stockport, by Rev. C. K. Prescott, M.A., Mr. ALFRED HYDE, of Du-

kinfield, to Mrs. ESTHER ASHTON, of the same place.

Dec. 1, at the Ancient chapel, Toxteth Park, Liverpool, by Rev. J. H. Thom, GEORGE HOLT, Esq., Jun., to ELIZABETH, second daughter of Samuel BRIGHT, Esq., Sandheys, West Derby.

Dec. 11, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. OGDEN CLEGG, of Dukinfield, to Miss MARIA ANN HEYWOOD, of Stalybridge.

Dec. 15, at the Unitarian chapel, King's Lynn, by Rev. J. C. Lunn, Mr. EDWARD GRUNDY, eldest son of Joseph Grundy, Esq., of Fenny Drayton, Leicestershire, to MARY S. POND, eldest daughter of H. Pond, Esq., of Lynn.

Dec. 27, at the Old meeting-house, Birmingham, by Rev. Charles Clarke, Mr. WILLIAM DENNIE to SARAH WILMOTT.

Dec. 30, at the Old chapel, Dukinfield, by Rev. R. B. Aspland, M.A., Mr. RALPH FARROW, of Stalybridge, to Mrs. ELIZABETH CLOUGH, of Ashton-under-Lyne.

Jan. 7, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. EDWARD ORME, of Hooley Hill, to Miss SARAH BARDSLEY, of the same place.

Jan. 10, at the parish church, Prescott, by Rev. L. W. Sampson, vicar, SAMUEL C., son of the late Rev. W. T. PROCTER, to MARY, daughter of Mr. W. PYBUS, of Middleton House, Whiston.

At the General Baptist chapel, Chichester, by Rev. J. Hill, B.A., Mr. CHAS. C. CLARKE, of Portsea, to Miss ADAMES, daughter of B. Adames, Esq., of that city.



## OBITUARY.

MR. SAMUEL HART.

The readers of the *Christian Reformer* have already heard in few words of the death and interment of this good man. I will crave your permission to insert some further information, in preparing which I willingly accede to the request of the family, and of the individual who, I considered, would most suitably execute this task.

Mr. Samuel Hart, late of Lansdowne Place, Hackney, and formerly of Spitalfields, was born at Hatherleigh in Devonshire, Jan. 24th, 1767, happening to be the birthday of the celebrated friend of liberty, Charles James Fox, who was born in 1749. The writer may venture to describe the situation of that remote town in the northern part of his native county, as small, rude, countrified, yet in part manufacturing, free from the bustle of the world, having indeed its own occupations and interests, and its society dignified at that time by one of those educated Presbyterian ministers who often illuminated the distant parts of England, and shamed the indifference and the secular pursuits of some even of the Established clergy. The reader will remember the useful and appropriate reference to the "unpretending little chapels found in some retired nook" of the English towns, made by the late Sir Robert Peel on the second reading of the Dissenters' Chapels Bill. I would refer to the numerous and admirable, intelligent ministers who conducted the services of those chapels when dawning light and pure religion were struggling to get above the horizon. No slight divergence of theological opinion from my educational creed, can ever make me indifferent to the merits of this order of men, who, though diminished in number and changed in name, certainly had their fair share in helping forward the present enlightenment and intelligence of the age. These remarks will not be deemed irrelevant when it is added, that the subject of this sketch was very early taken as a pupil by the Rev. Mr. Castle, of Hatherleigh, in connection with his sons, who in subsequent life became eminent and wealthy distillers at Bristol; and on the estate of one of them Rammohun Roy breathed his last, and his body for a time rested. The writer cannot but suppose that the superior natural abilities of this young person had forced

themselves into the minister's notice, and obtained for him an advantage which must have contributed by early culture to form the future man, and prepare him for the part which he afterwards took in reference to religion.

I am informed that the family of Hart belonged to the yeomanry of Devon, resident at Bovey, near the road from Exeter to Plymouth. The father of Mr. Hart carried on his trade at Oakhampton and Hatherleigh, where the son was born, before he finally settled at Exeter. The son is thought at that time to have been ten years of age, so that he must have been a very youthful pupil of Mr. Castle, but not too young to receive into his tender mind valuable impressions, and a bias in favour of religious truth which was the support of his life and the solace of his old age. I am informed that a tradition exists in the family that an ancestor of the name of Hart was just starting to join the Duke of Monmouth, when news were brought of his defeat. Samuel Hart was apprenticed to Mr. Peckford, of Exeter, and would seem to have spent twelve years in that city in the pursuit of his worldly calling, regularly attending the services of George's Meeting, which were conducted in the first half of that time by Mr. Manning and Mr. Micajah Towgood. Mr. Towgood was succeeded in 1784 by the strong-minded and inflexible Timothy Kenrick, who gave a new tone to the feelings and sentiments of that congregation, and explained scripture as a Priestley and a Belsham did, according to their mature convictions. Samuel Hart became one of the pupils who attended Mr. Kenrick's course of lectures to young men. My readers may find the introductory lecture, and some of the succeeding ones, in the volumes of Sermons by Timothy Kenrick, published after his lamented death. I cannot but remark on the peculiarly happy circumstances in which, in regard to religion, the subject of this sketch was thrown; but his privileges were not yet complete. His worldly calling led to his removal from Exeter to London, and we cannot wonder that one so admirably prepared by the instructions of a Castle and a Kenrick, should repair to the Gravel-Pit at Hackney, where that patriotic citizen and profound thinker, Dr. Price, communicated



Christian instruction. Mr. Hart has, however, reported that he heard him preach once only, which may help to fix the date of his arrival in London. Soon after this, occurred that ebullition of popular ignorance and fury, the riots at Birmingham, which brought Priestley to Hackney. Heaven had removed Dr. Price\* from a calamity which he perhaps, rather than his friend at Birmingham, might have been called to encounter.

I regret to perceive, by comparison of dates, that our friend could have enjoyed only three years and little more of the instructions of Priestley, who succeeded Dr. Price at Hackney. From his own declaration, we know how greatly Dr. P. estimated the honour of this election, and he lost no time in adopting plans of instruction for the young. Though he was not what would be called a popular preacher, the systematic instruction he was so well qualified to bestow, and the enthusiasm in which the members of his class addressed their devoted friend, give us a clear insight into the value of his teaching. I venture to affirm that, intelligent as many of the class were, Mr. Hart could not well be inferior to any in clearness of perception, and a strong appreciation of the valuable aids which the Christian philosopher would afford. By the information of a near friend, I am enabled to add, that as the class included both sexes, he had as an associate the future partner of his life, "one whose gentle virtues and sincere piety shed a blessing for eight-and-forty years over his house and children, which they alone can appreciate." Unfortunately for the highest improvement of the pupils, Priestley deemed it the part of duty to relinquish his beloved charge at Hackney and to emigrate to America, there no doubt to give an impetus to free inquiry, and, in ways which he was not permitted to realize, to promote that extraordinary progress in scriptural Christianity which we have had the happiness to behold. I venture to subjoin, that to the eminent successors of Priestley, Belsham and Aspland, our inquirer was no less attentive than he had been before. Mr. Belsham continued the instruction to young people, and his admirable Discourses on the Evidences of Christianity, and the *Calm Inquiry into Christian Doctrine*, could

not but have greatly advanced the intelligence and confirmed the faith of the pupils, in a manner scarcely equalled, I am disposed to say, in any other circumstances. Mr. Aspland's services to the cause of truth and liberty are too well known to require a lengthened commendation. The valuable Memoirs of this eminent man may be most profitably consulted. It was in his presence that I often met with Mr. Hart, and conceived that high opinion of his talents and character which I aim to express. Of the forty years during which Mr. Aspland and Mr. Hart were connected by congregational ties, it was my happiness for one-half of the time to be somewhat intimate with both. As one of the Secretaries of the Unitarian Association,\* I had frequent opportunities of judging of the high esteem in which they held each other, and of forming my opinion of the deliberative talent of the excellent person who forms the subject of this sketch. Making allowance for the difference of education, I always considered my late friend as at least equal in mental endowment to any one in the Committee of the Association during the period to which I refer.

Your readers will not, I trust, think that for the station which Mr. Hart occupied, and for the circle, though respectable, in which he moved, I have enlarged the space that may be considered his due. I honour the possession of learning—I pay homage to those who have realized high attainments—I venerate the able teachers of religion; but I would equally do justice to their helpers and encouragers. I design this sketch as a tribute of respect to many, in various positions of life, who sustain the cause of religion in our congregations, knowing well that, though a Paul or an Apollos may administer divine truth, the great Head of the church employs various instrumentality and distributes many gifts, all necessary in their proper places, to the accomplishment of his design. "The eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you." The more members of our congregations who, like Mr. Hart, join a sound mind with an earnest impression of religion, and a free use of worldly means for its support, the more, it is evident, our institutions will

\* Who died April 19th, 1791. The riots at Birmingham occurred on the 14th of July following.

\* Mr. Hart had been one of the earliest members of the Committee of the Unitarian Fund, founded in 1806.

flourish, and the blessed influences of piety be diffused.

Little remains to be added to this effort to describe a good man, who never wished to occupy a front rank either in politics or religion, yet whose mind and heart were expanded by the best aspirations. He pursued with industry his worldly calling, and in consequence was very successful in life, and is understood to have realized property. As a citizen, a husband and a father, he carried into action the principles of sound reason and pure Christianity. For several years he filled the office of Treasurer to a small Fund for the benefit of students for the ministry, to which Mr. Aspland, till his lamented death, was Secretary. It was in this connection that I received from him, in June last, a letter, from which I extract a part, as shewing the state of his dispositions in the prospect of death, to which he advanced, after a long life, by very gradual steps, and which he met in peace:—"I am much pleased at your testimonial to the student's industry and abilities, and hope his activity and zeal in the best of causes will be largely successful. Receive my best thanks for your kind wishes for my continuance here, but I cannot expect much prolongation of life at my age, between eighty and ninety. I feel the powers of nature rapidly decaying, and am deeply thankful for God's unmerited and unspeakable blessings during a long life which have been bestowed upon me, a consciousness of which is clear and animating to the soul. O, may it receive its full fruition in a purer state! I reciprocate your best wishes towards me, and hope, &c. My dear Sir, a little matter exhausts me; I beg you to excuse me, and to accept my most cordial esteem."

B. M.

Dec. 23, at Camden Town, ANN, wife of Rev. Thomas COOPER, aged 66.

Dec. 29, at Stand, near Manchester, MARY, only surviving sister of Rev. Arthur DEAN.

1854. Jan. 2, at her residence, Green Bank, Latchford, near Warrington, in the 63rd year of her age, ELIZABETH, relict of the late Samuel GASKELL, Esq.

It is a common remark, that there are more Unitarians than are actually conscious of entertaining its creed, and more Unitarian faith out of its own

church than within it, and still more in churches where professedly are taught other doctrines than the paternal character of the Deity and his administration, which is the very essence of Unitarian Christianity. It may be justly doubted whether any profit is derived by Christian sects in doctrine or practice beyond what the Unitarian ingredients teach. They may suppose that it is necessary to believe something more; but on careful investigation, it may turn out that they believe something less. "The Father and Son" is intelligible to every capacity; and this endearing relation, as applied to the Deity and the Saviour in their mutual influence on the moral creation, reaches the humblest minds. But when certain doctrines are superadded to the necessity of human belief, they may be found to detract from the power of the gospel, and even to impair its native efficacy. Thus, for instance, the doctrine of the Trinity is fatal to the sublime tenet of the Atonement, in whatever sense it is received or used, as well as to other dogmas and dramatic services which prevail; while whatever spiritual or filial relation may subsist between the Father and the Son, it is infallibly included in the doctrine of the Divine Unity. But these remarks are intended to convey a much humbler lesson. The object of this memoir knew no other creed but that of the Paternal government, and was sustained in the simplicity of this worship through all her days, regarding only her Maker as a Father, and Jesus as her Saviour. She could not understand, if she had heard, those romantic and elaborate teachings on the mysteries of godliness, any more than on the mysteries of sinfulness; but humble faith and rigid obedience guided her principles in every trial and duty in which she was engaged. In this wise she lived and departed, with a smile on her countenance at the moment of her dissolution. Hear, then, "The short and simple annals of the poor:"

MARY ALLEN (native of Newbury, Berks), aged 77 years, died January 5, 1854, at 36, Cannon Street West, Cheapside, having in her last servitude lived thirty-four years.

Jan. 5, at the house of his father, Rev. Peter Wright, of Sheffield, and minister of Stannington, Mr. HENRY WRIGHT, of New York, aged 30 years.